

***Nau mai rā, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!***

**Inside**

**Plaque rehomed**



**A life of grace**



**Community harvest kumara**



Pauline McKay in her office at Aldersgate.

**At the end of July, Pauline McKay will step down from her role as National Director of Christian World Service. Since joining the organisation in 2009, Pauline has overseen major changes in the Christchurch landscape, her workforce and her place of work, CWS partnerships, donors' gifting habits and government funding models. She is looking forward to retirement and to passing on responsibility for the organisation that for the past 75 years has been making sure disadvantaged people have water, food and justice.**

When Pauline vacates her Aldersgate office later this month, she will continue to return to her former place of work on a regular basis. She is parish steward for the Durham Street Methodist Church, built to replace the original stone church lost in the 2011 earthquake. Three people died when the building collapsed. In 2020, shortly after the Aldersgate complex was finished, the CWS team moved into office space upstairs.

### **An Activist at Heart**

Pauline's Methodist upbringing has influenced her life and career. Born in 1953 to Archibald and Lesley McKay, her father was ordained a year after she was born - at the Durham Street Methodist Church. Pauline spent her childhood moving around New Zealand as her father took on appointments in Picton, Waihi, Hamilton and Geraldine.

After completing high schooling at Geraldine, Pauline moved to Christchurch to attend teachers' college and Canterbury University. Plans to become a schoolteacher changed when she responded to a 'flatmate wanted' advertisement and, along with her new flatmates, became involved in HART, a movement that stirred her deeply ingrained sense of social justice. "My parents had a strong sense of social justice and we always discussed politics at home. One of my early memories is my father hosting a *No Maoris, No Tour* meeting at our home in Waihi. My Methodist upbringing was strong and all about word and deed."

She left Christchurch for Wellington in 1979 to take on the role of National Chairperson of HART. "Our aim was to

stop the tour but when we realised that was not going to happen, we changed to asking how should we respond to having Springboks in the country? We were surprised by the mass mobilisation. Courtenay Place and Lancaster Park became scenes of chaos and mayhem. It was exhilarating as well as challenging and frightening," Pauline says. As an organiser, Pauline was targeted and had bodyguards who had to physically remove her from the frontline fracas.

### **Global Influences**

After HART, Pauline was employed as project officer for YWCA and subsequently appointed National Co-director, tasked with revitalising the organisation. At that time, the average age of members was 65. Attending a World Council in Phoenix, Arizona, gave her a taste of the international impact of the movement and inspired her eventual move to Geneva. Prior to moving to Switzerland, she worked for the Africa Information Centre and the Waitangi Consultancy, which introduced Treaty of Waitangi principles to pakeha New Zealanders.

During 15 years in Geneva, she worked for the World Council of Churches (WCC),

International YWCA and the World Health Organization (WHO). Much of her work was around organising international conferences and during her time with the WHO, she was engaged in highlighting inequities in health research and health issues in developing countries.

Pauline loved Geneva and her various work roles. "It was wonderful to be at the centre of things happening globally. There was the constant stimulation for things that I have always had a great passion for. Plus Geneva is so safe and organised. It can be oppressive but I loved it. I am an organised person so it suited my personality." Travel opportunities were an added bonus. "It took just 70 minutes to fly to London and Italy was just through the Mont Blanc tunnel. The location ticked every box."

### **Joining CWS**

Ensuring she was eligible for superannuation prompted the decision to return to New Zealand. "At the time I was considering returning, it was a requirement that you were living continuously in NZ for a period of five years between the ages of 50 to 65. I saw the advertisement for CWS and applied." The Skype interview was held in October 2008 in the apartment of Tara Tautari, as her home had access to the new technology. Tara at that time was working for the WCC and is now a board member for CWS. "Tara stayed with me when she first arrived in Geneva. I have watched her career with great pride," Pauline says.

Within two years of taking on the role, Pauline faced some of the biggest hurdles in her 13-year tenure, notably the Christchurch earthquakes and the loss of 75 per cent of the CWS income stream when the government modified their subsidy model. "For each dollar we raised, we received a four dollar subsidy. Then in 2011 that only applied for the Pacific region." Partnerships were discontinued and staffing levels drastically cut to accommodate the financial loss. Making staff redundant at a time when Christchurch was being hammered by seismic activity was a low point. "When literally, the earth was moving under our feet, the trauma of losing a job was too much."

***Continued on Page 2***





# Global Influencer To Retire

From Page 1

The office relocated several times before the 2020 move to Aldersgate. Pauline is delighted to be leaving her team in a permanent home and when accounts are finalised in June, she hopes CWS will end the year without a financial deficit.

Sally Russell Board Chair CWS is grateful for the many skills, passion, commitment and connections Pauline brought to her position. "Pauline brings her values of love, justice and respect for others wherever they live and whatever their circumstances. She understands both the large-scale perspective and need for global change, as well as the grass roots struggles of families on any issue CWS works with."

"Pauline leaves CWS well connected within the wider New Zealand development sector. She has been three times the Board Chair of the Council for International Development (CID) the national umbrella agency for over 50 New Zealand organisations working in the field."

"She contributes global perspectives on climate change, the United Nations Sustainable Development Goals and the effects of Covid-19. Those who have heard her speak will know how simply she can discuss complex issues and bring alive the common humanity that we all share."

## Challenges and Change

Her greatest challenge - and achievement - has been managing people's expectations. "Getting staff, partners and board members to adjust to new realities and still have a staffing level able to enable us to be functional has been contentious at times. We have had to let some partners go but we have managed to maintain our core relationships." Maintaining the CWS brand and identity has become increasingly difficult over time and Pauline has introduced a number of initiatives to mitigate the effects of changing gifting habits and motivations.

"This is a very competitive field. There are many faith-based agencies seeking donations. Once support from churches was automatic but not any longer. For our annual Christmas Appeal, approximately 80 per cent of our support comes from individuals and 20 per cent from church collections. People operate in an ecumenical vacuum now. They don't know where CWS fits anymore. Young clergy don't have allegiance and connection to the ecumenical movement. They are no longer using church as the sole conduit for promoting CWS appeals. The principal relationship is between CWS and its supporters and this way we

have more control over the appeals. Our challenge is to get younger donors. We are working with an advertising agency to grow our donor base and increase income. That has stopped the hole in the bucket."

Results from a 2018 survey indicate donors are 83 years of age, on average. Stand-alone appeals (e.g. GIFTED) and changing programme products have had a positive impact on income. The focus is now on getting engagement from younger people. "We need to tap into the energy of 30 - 40 year olds. My generation was motivated to action by the Vietnam War and anti-apartheid. Now rising sea levels and climate change are key issues."

Valerie Marshall, a fellow parishioner at the Christchurch Central Methodist Parish, met Pauline when she first returned from Geneva. She has long been impressed by her breadth of knowledge of social justice efforts around the world and world politics.

"Pauline is an aunt, a proud great-aunt, sister, frequenter of manicurists and Ballantynes' sales. I value her friendship, her range of knowledge and experience



Pauline McKay.

of life, her keen intellect and her no-nonsense approach to some of my sillier ideas as well as to the behaviour and statements of others that do not advance a conversation."

Until Covid-19 disrupted global travel, Pauline returned to Europe most

years, renewing connections with friends and colleagues and maintaining contact with the global ecumenical movement. She hopes that international travel opportunities will resume post-Covid but in the meantime, is receiving plenty of advice on how to manage her retirement. "Friends are saying this is the time to do something for yourself. Work out a new routine. I did art at high school so I might enrol in an art class. I would also like to continue my academic work, read more and walk." She admits she is a little apprehensive about the next stage in life but this is definitely the right time to step aside. "I think 10 years in a role is enough. Circumstances have kept me here a little longer but the time is right to hand it on to someone who can bring younger energy in."

## Stepping back in time - the story behind a plaque

Jane Pinney

Last year a brass plaque came into the possession of the General Secretary. John and Jillian Meredith rescued the plaque from obscurity from the Tai Tapu Public Library, Christchurch. The brass plaque reads:

*The site on which this Church stands was formerly owned by the brothers WILLIAM, ROBERT and GEORGE RHODES, one of whose Ancestors rescued JOHN WESLEY from the flames at Epworth Vicarage, Lincolnshire on the 9th February 1709. This tablet was presented by their Kinsmen Col. The HON. SIR R. HEATON RHODES. K.C.V.O., K.B.E., M.L.C.*

The Church to which it related to in Tai Tapu had since been deconsecrated, and the Connexional Archives collection policy prohibits the acceptance of objects. My assignment was to find a descendant of the Rhodes family with a view to rehoming the plaque.

I was able to trace the descendants of the Rhodes family members named on the plaque. They were significant land owners, leaders in their local communities, and predominantly based in Canterbury. There were even links to my own family's past.

The General Secretary and I were invited to join a family birthday celebration held in June at an ancestral



Rev Tara Tautari presents the plaque to John (left) and William (right) Rolleston. Their families surround the twin brothers.

home Otahuna, close to Tai Tapu. Here we presented the plaque to Dr William Rolleston, the keeper of the family archives at his Blue Cliffs Station near Timaru. To our delight, and for the benefit of the presentation, he had brought with him an original etching marking the 100 years' anniversary of the fire.

For those unfamiliar with this significant event, Dr Rolleston explained. John Wesley's father Samuel was the Vicar of Epworth. He had a strained relationship with his fellow parishioners, so much so that when he ended up in debtors' prison, he wrote "gaol was paradise" compared to life outside it. While he was in prison, his fields were burnt and his livestock killed. Soon after his release, his debts having been paid by the Duke of Buckingham, the vicarage with his entire family inside was set on fire.

The wooden, thatched-roofed building burnt quickly

in the strong wind. Everyone managed to escape except for John, then aged five. He was trapped upstairs in a room. Samuel, seeing that it was impossible to go into the burning house, prayed fervently for God to receive his son. But God had other plans. John managed to jump into the arms of a good Samaritan just as the roof collapsed. The Samaritan who saved the young John Wesley (subsequently the founder of Methodism) was as an ancestor of the Rolleston family.

The historic Otahuna Lodge homestead was a fitting backdrop to add to the story of the relationship between this family and Methodism, their connectedness to the land, service to the community in which we all live, the oral tradition of storytelling, the passing on of history, and coming together for celebrations. The power of the Holy Spirit was certainly working in this place.





# Farewell and Thank You

**On Thursday 3 June, whanau, friends and former colleagues of Rev Dr James (Jim) Stuart gathered at Durham Street Methodist Church to celebrate his life. The highly respected Methodist theologian died on 29 May 2021. The service opened with a video clip of Jim discussing his interpretation of grace. He said, "If you have grace you will love others; not just those you like, your friends but those who are different." Tributes from his family, former colleagues, President of MCNZ Rev Andrew Doubleday and friends elaborated on the grace-full life of a man described as a teacher, theologian, minister, rebel, activist, writer, chaplain, father and husband with an appreciation for hospitality, music and the great outdoors.**

In opening the service of celebration and thanksgiving, Rev Philomena Kinera said, "We give thanks for the prominent presence in the life of the Methodist Church of a man who applied practical theology in challenging times, encouraging others to understand God in a more generous and expansive way."

Jim was ordained into the ministry of the Methodist Church in 1963 in Stuttgart, Germany and had his first ministry appointment in the USA in 1964. He came to Aotearoa New Zealand as the Wesley Lecturer in Systematic Theology at the joint theological college in 1979, at the invitation of Rev Dr JJ Lewis Principal, of Trinity College and Rev Dr Raymond Pelly, Warden of St John's College.

Rev Dr Pelly led the Prayers for the Living and in reflecting on Jim's life, he highlighted his compassion, acceptance,



Rev Dr James (Jim) Stuart, participating in a climate change rally, Christchurch, 2019.

grace and hospitality - themes mentioned often during the service. Jim was a regular Touchstone columnist and Chair of the Publishing Board for several years. His comprehensive knowledge of Methodism and commitment to social justice were always at the forefront of his writing.

Jim's son Ian delivered a eulogy on behalf of siblings Peter and Fiona who were overseas and unable to be present. They described a father who offered deep and unconditional love to his children and who had an inexhaustible optimism about the goodness of people. "He was a man who collected people like he pretended to collect whisky. Only he loved people more. He was the living embodiment of grace that he knew was available to others, if only they would let it in."

Rev Dr George Armstrong described himself as "a grateful Kiwi" for his long connection to Jim and his family and for the contribution Jim made to the shared life at St John's-Trinity Theological College at a time of intense social change. St

John's and Trinity Colleges operated in partnership as two colleges on one site for many years.

Rev Andrew Doubleday opened his eulogy with the words of Leonard Cohen's song Anthem that Jim had used in an inspirational way in 2010 when he led theological reflections at Conference. At that time, Christchurch had recently experienced the first of what would turn out to be a series of major earthquakes. "In the face of disaster and tragedy, he (Jim) opened us up to the transformational grace of God. He had the capacity to deliver what was appropriate for the day."

After a stint at Lewis and Clark College in Portland, Oregon, USA, Jim returned to New Zealand in 1989 with Gillian Southey (whom he had married in 1984), to take up the ecumenical chaplaincy role at the University of Canterbury. This was followed in 1995 with five years working for the Presbyterian Church leading St Andrews on the Terrace, Wellington.

From 2001 until his retirement in 2008, Jim was the minister at Wainoni Methodist, where his commitment to church making a difference in the local community was evident.

In summation of Jim's life and gift to Te Hahi Weteriana, Andrew referred to a YouTube clip of Rev Dr David Bell, former Principal at Trinity Methodist Theological College, reflecting on Jim's expectations of the church and how it might operate. David quoted from Jim's book, The John Wesley Code:

- Mission first, members second
- Vision without preservation
- Accountability before uniformity
- Resourcing before constraining.

Betty Chapman, community coordinator for the Wainoni Avonside Community Services Trust, described a man with vision to identify and address community needs.

Initially engaged for 15 hours per week on a three-year contract, almost 20 years on Betty works full-time running a community programme initiated by Jim and the Wainoni parish. Targeted at the "alone and shut-ins", hundreds of locals have been involved over many years.

"It has been so rewarding to see people so happy, making connections with each other, establishing strong friendships and having a lot of fun," Betty said.

Despite a long and debilitating battle with Parkinson's disease, Jim never lost his passion for activism or his faith in the love of God for the world. In March 2019, he attended a rally in Christchurch city organised by students calling for climate change. Wheelchair-bound and barely able to talk, at the age of 82 he was arguably the oldest person at the rally. In his hand, he held a placard that read, "I'm skipping school to climate strike."

General Secretary Tara Tautari spoke the words of committal, giving thanks for his life and sending him on his journey home.



Bruce Stone and his wife Lyn.

## Bruce Stone retires

In early June, Bruce Stone joined friends and colleagues in celebrating his retirement from his role as Chief Executive Officer of Airedale Property Trust. Bruce worked within the Methodist Church for over 13 years. He chose Everill Orr retirement village for his farewell party as it was the last of many major projects he guided during his time with the Church and one he was proud to be associated with.



## New Lay Preacher welcomed

Osea Tarogi (seen here with Rev Alofa Asiata) is welcomed to Wesley Centre Blenheim. At 29, he's the youngest Fijian lay preacher in Aotearoa. When he is not filling preaching slots in Picton or Blenheim, Osea is on the job as a wharfie in Picton.



## PJs for the children

Heather Morrison receives pyjamas for the Wesley Centre Blenheim appeal for snuggly sleepwear for children. The pjs are distributed through Foster Hope Marlborough which assists foster parents.





## An Underpinning Faith

President, Rev Andrew Doubleday.

### What does it mean to be Christian in 2021 particularly a Methodist shaped Christian?

We have not long passed 24 May, when Methodists worldwide celebrate John Wesley's heart-warming moment. Although some would argue otherwise, I believe this was the genesis - the springboard - that ultimately launched Methodism as a vital force onto the world stage.

Methodism wasn't primarily about the advocacy of a set of ideas - no matter how radical or transformative they had the potential to be. It sprung from a lived experience of the forgiveness, healing, and renewing love of God.

Methodism needs to rediscover its lived roots. Our faith is not simply giving mental assent to a set of intellectual or theological propositions - although these seem to be very important to us. Our Mission statement lays the ground as follows: Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. If the love of God is to be transformative, it needs to be experienced. John Wesley experienced the transforming love of God that evening when he 'felt his heart strangely warmed'. Did he suddenly become another person? No, he was still subject to fits of depression and hopelessness, yet it changed the trajectory of his life, and he grew beyond his weaknesses and failings. We have all been enriched by it.

My worry for our church is that our faith seems so arid, dry, dusty, lived almost exclusively in the head. And when, by force of will, we seek to live it out it becomes loaded with 'shoulds' and 'oughts', rather than a delight in all God has for us and invites us to participate together in.

For many it seems that 'God' has primarily become an idea we carry around in our heads - for some a talisman to keep us safe, for some a useful way of looking at the world, and for others of us an embarrassing anachronism that we are encouraged



Andrew Doubleday.

to grow up and move on from.

We worry about our future, so we seek to orientate ourselves toward 'mission'. Dietrich Bonhoeffer reportedly made an uncomfortable

and astute observation: "Mission is what the church does when it is dying". Think about what this might mean. And what the alternatives might be.

When our faith is lively, when we have a lived experience of the presence of God, when we walk with a sense of God in our everyday, we are not thinking about mission. We are looking at what is in front of us. Where are the opportunities to bless others with the blessing that is ours? What does our enlivened heart call us into stepping into?

One of my growing convictions is that when Jesus says, "I only do what I see the Father doing" he is referring to what is happening in the everyday of his life. God is constantly at work - as in Jesus' life, so in yours and mine. We are invited to notice all those little 'coincidental' or near encounters that we get to choose to step into or step away from.

One example for me, may also apply for you. How often, as you have left someone, have you done so with a sense of regret that you ignored the inner prompting and failed to offer to pray with him or her, often out of fear of rejection, failure, or embarrassment? For me, too often. Yet I know that when I do step up, transformation becomes possible. In responding in love and affirmation, something happens. I have found prayer, that anachronistic way of relating with God, to be both lively and transformative. It keeps my faith alive, and brings with it a deepened sense of the lived presence of God.

We need to rediscover ways of encounter with God, that re-enliven our sense of wonder and joy, that restore a sense of connectedness with God. That once again allows God to be a transformative lived experience.

## Mission Resourcing in Community Gardens



L-R: Tevita Tu'ipulotu (congregation steward), Rev Setaita Taumoepeau Veikune, Michael Lemanu, Rev Siosifa Pole.

Rev Setaita Taumoepeau K Veikune

### Mission Resourcing values and participates in the community initiatives of local churches/parishes.

A few kilometres from church offices in Auckland at 409 Great South Road, is a hidden pearl of great significance. The Ellerslie Tongan Methodist congregation, Moia Mei he 'Eiki, leases 2.4 hectares of land from Transpower New Zealand. It is well fenced and tucked away in a residential area in the heart of Mt Wellington. Moia Mei he 'Eiki congregation stewards, Tevita Tu'ipulotu and 'Uha'one Metuisela, alongside their presbyter, Rev Makeleta Lute Pole and her husband Tu'uhokokilangi, lead the church members in a thriving project of extensive community gardening.

Among choice vegetables and other in-season staple crops, there is the highlight of an annual cycle of kumara (sweet potato) planted in November and harvested in May. Each able family is allotted a parcel of land on the property where they plant rows of kumara covering most of the hectares during the season. Along the property edges, the kumara garden is surrounded by corn, spinach, taro and other favoured in-season vegetables. The land exhibits luscious gardens of uplifting beauty throughout the year.

Senior Steward Tevita Tu'ipulotu actively leads in applying for grants where donors from outside of the church, like the neighbouring Waipuna Hotel and PAC, provide ploughing facilities and water supplies for the toiling and maintenance of the soil.

Mission Resourcing's support and direct involvement in this ongoing community service is evident in their allotted section where Director Rev Siosifa Pole and his family lead in planting kumara and vegetables throughout the year. Additionally, staff members show support through garden visits to enjoy the community unity and outreach before and during the harvest.

Community garden initiatives promote church families working together and having fun while focusing on productive hard work. Throughout the year, the church feeds the less privileged and elderly community members involved in these projects.

In May 2021, as in previous years, a portion of the kumara harvest from Moia Mei he 'Eiki gardens was donated to LifeWise and distributed to numerous homes.

Other Methodist churches successfully run similar community garden projects for care and outreach. The Manurewa Methodist Church and Community Outreach is managed by Rev Vaitu'ulala Ngahe. The Pukekohe Tongan Methodist parish gardens are managed by Rev Viliami Finau. The Papatoetoe Tongan Methodist parish project is run by Rev 'Ikilifi Pope and the Dominion and Kingsland Tongan Methodist Church outreach is managed by stewards Siale Sipa and 'Emili Vaitohi alongside Superintendent Rev Vaikoloa Kilikiti.

We thank these church/community leaders and parishes for their continuous toil including the feeding of the poor and less fortunate while enhancing the spirit of unity and promoting fun-loving, hard work.



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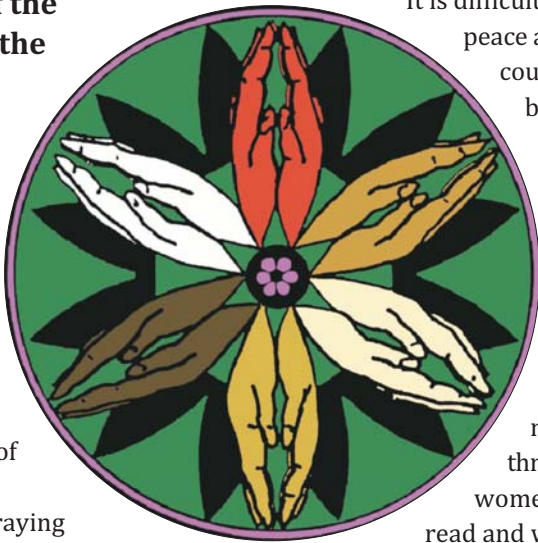


# Fellowship of the Least Coin

Lynne Scott, Church Women United Aotearoa NZ, reports on this global ecumenical movement of prayer for peace and reconciliation.

## The Symbol of the Fellowship of the Least Coin

The circle represents the whole world and the hands folded in prayer encircling a small plum flower are of different colours to represent people of all backgrounds. Together, these praying hands form the image of a lotus flower.



It is difficult for women to find peace and justice in many countries of the world but because of these "Gifts of Love" - these Least Coins - many women are able to earn a living. Grants given over the past decades have supported numerous projects throughout the world; women have learned to read and write, tailoring and

dressmaking, attended adult literacy classes, learned economics and other life-changing skills.

An international committee (ICFLC) meets annually to administer funds, set policies and guidelines for grants, award scholarships and select projects to support. Projects initiated and administered by women receive priority. Block grants are given to regional and global ecumenical organisations. Grants also support Christian groups' programmes of literacy, health, social concerns and leadership among women, as well as programmes for world peace, justice and reconciliation. Emergency grants may be available for relief programmes in cases of national disasters. A portion of the fund supports ICFLC administration.

Church Women United Aotearoa NZ (CWUANZ) is responsible for the organisation and promotion of the Fellowship of the Least Coin on behalf of the International Committee. It is also the link for New Zealand women with the Asian Church Women's Conference. CWUANZ uses material provided by ICFLC to hold an annual Ingathering Dedication Service where local groups may bring their contributions.

We invite you to promote the Fellowship of the Least Coin in your church or group as an ongoing project or have a retiring offering to raise awareness of this global ecumenical movement of prayer for peace and reconciliation.

Visit [www.fellowshipoftheleastcoin.org](http://www.fellowshipoftheleastcoin.org) to view the range of projects and women supported in 2019.

Donations can be made to: Church Women United in Aotearoa/NZ Fellowship of the Least Coin.

Account No. 03 1702 0106242 03

Please include your name / group or organisation as reference. For further information, contact: Jennifer Delaney [billdelaney@xtra.co.nz](mailto:billdelaney@xtra.co.nz) or Lynne Scott [l.scott@middleton.school.nz](mailto:l.scott@middleton.school.nz)

The lotus plant grows in muddy ponds but its flower rises and opens above the murky water, without blemish. In the same spirit, although women and girls all over the world face oppression and injustices of many kinds, with prayer and support they can rise above these circumstances with dignity and grace.

## Why "Fellowship of the Least Coin"?

The name of this ecumenical movement of prayer for peace and reconciliation can seem puzzling.

This movement emerged as a vision Shanti Solomon had when she was refused a visa to travel with a mission team from India to Korea in 1956. It is a discipline for finding peace within ourselves. After offering a prayer for peace and forgiveness, members put aside the least coin of their currency as a symbol of their covenant with God to forgive and love their enemies. The "Least Coin" never meant literally the smallest coin; any coin can be given away, according to the member's economic status. The coin has a significance for each member.

The least coin is also a tangible token of our equal status in fellowship with each other. Regardless of who or where members are located, their economic and social status, all are equal. Together we are learning to love our enemies and have concern for everyone in need. The "Least Coin" is a reminder of its significance in this movement of prayer and becomes a visible token of our love, reaching out to the groups of women in their struggle for development, justice and peace as we share the concerns of women around the world. It binds the members together and gives a platform for global solidarity among women.

## Gifts of Love

The Fellowship is primarily a movement of prayer for peace, reconciliation and justice for all, as well as for fundraising.

## HONEST TO GOD Immortality

Ian Harris

PART 3 OF 3  
(Part 2 published June, 2021)

**It is a central Christian conviction that Jesus overcame death and that his followers can do so too. What that means has been interpreted in many different ways, depending on people's understanding of God, the universe, the laws of nature and humanity.**

However, the beauty of Christianity is that it is continually evolving so that its followers need not be frozen into past understandings based on outmoded worldviews - though some will insist that is precisely where truth lies. Instead, people are free to think the questions through in the light of new knowledge and new circumstances and see where that leads them.

Columns in May and June described how in the United States today a lot of energy is going into finding ways to overcome death by circumventing it and how, long ago, notions of immortality and resurrection emerged to promise that after death the essential "I" will live on.

These days, however, the life sciences make it far harder to sustain the idea of a soul or disembodied mind continuing to exist once the brain has ceased to function or of the body being reconstituted in some magical way. Those sciences come much closer to the old Hebrew idea of human beings as body-mind (or body-spirit), fused and dependent on each other.

Even near-death and out-of-body experiences can be explained in terms of brain processes (such as oxygen deprivation, endorphin release and random neural firing) rather than as proof of a disembodied consciousness. In short, death happens and the whole self dies.

Nevertheless, even within the secular worldview it is possible still to talk of victory over death, a victory that accepts its finality but takes away its sting. The key is to place each life within a wider context than concern for one's own destiny. This is because the Christian approach is centred not on what happens after death but on what we make of life, both individually and in community with other people.

For English Bishop, John Robinson, author of the explosive little book *Honest to God*, the good news of Christianity "is not of the rescuing of

individuals out of nature and history ... but the redeeming of all the myriad relationships of creation into a new heaven and a new earth, the city of God, the body of Christ." The language is metaphorical but the application is to this world of space and time.

Robinson underlines that by saying: "The resurrection of the body begins not at death, but at baptism." For Christians that is not just a pretty naming ceremony, but a rite

symbolising death to the cynical, self-centred old world, and welcome to the new world of Christ's inspiration whose hallmark is unconditional love.

People who live by that find it liberating.

It opens up a trusting

orientation to life and its possibilities for good. Hope expands. So does concern for the pain, suffering and deprivation around them, since this new quality of life is seen not as something to be hogged and hoarded but shared. They find Christ resurrected in the body of his followers, the church - not always, admittedly, but at its best. To the extent that they reflect his spirit, however fleetingly, they are sharing in the Godness discernible in him. And that Godness is timeless.

Therefore, this is where this quality of eternal life begins - right here on this messy planet. Its validity does not depend on whether it extends beyond death: rather, that becomes a matter of supreme indifference.

But what about meaning? The churches once taught confidently that the point of this life is to prepare for the next one, though that message is more muted these days.

It seems to me perverse, however, to locate the ultimate meaning of life in what happens when it ends. That would be like saying that the after-match function for a rugby test is more important than the way the game was played on the field.

People's search for meaning in their life is as important today as it has ever been. Some never find it and their sense that life is meaningless can lead to listlessness, despair, hostility and suicide.

But meaning needs to be created in the context of a modern understanding of life and the way the world is, not by ignoring it. While many will continue to pin their faith on the assurance of a world beyond, victory over death can be affirmed quite well - even better - without it.



Ian Harris





# Body, Soul, and the Covid-19 Pandemic

**Dr Richard Davis, a theologian originally from Lower Hutt, took up a new position as Director of the Centre for Faith in Public Life at Wesley House, Cambridge just as the Covid-19 pandemic was wreaking havoc in the UK. This is an abridged article of a piece published in the *Methodist Recorder*, May 2021.**

My wife and I arrived at Wesley House, Cambridge on Boxing Day 2020. Two days prior, when we left Fiji, life there was pretty normal. The contrast with the UK could hardly have been greater; we arrived during a UK-wide lockdown and Covid seemed out of control. It seemed that we were moving from one of the safest countries to one of the most dangerous. However, with things easing off in the UK, Fiji has recorded more deaths and is back under lockdown. With things reversing in both countries, the only certainty is that the Covid-19 pandemic keeps us guessing.

As a theological educator, I have questioned the relevance of theological education during a pandemic. Surely what is relevant and important now are vaccine makers, and essential workers while the rest of us wait to emerge from our enforced hibernation into an old, or new, but hopefully better normal.

Theological education can, however, be surprisingly relevant in unexpected ways. The most relevant thing I taught in 2020, while still in Fiji, was the theological impact and Christian response to the Black Death in the 14th century. Who could have predicted that that topic would have had such resonance in the 21st century? Some lessons by way of comparison: Covid-19 is not as lethal as other pandemics, diseases spread along trade routes (hence, the relatively isolated Pacific island nations have fared fairly well), medical science has advanced greatly, and that eventually pandemics will pass.

Of particular interest in teaching this topic was Martin Luther's *Whether One May Flee From A Deadly Plague*, written during



Richard Davis.



a plague outbreak, and still relevant today. Luther reminds us that we must set the pace for the weakest, and the strongest among us might have to slow down to the pace of the slowest. Lockdown measures are in place to protect the weakest and most vulnerable in the community. This is something that Christians can easily support and be patient with.

Luther reminds us not to tempt God by

disdaining the use of medicines. He argued that to reject medical cures was foolhardy and suicidal. He would condemn those who reject vaccines today. To be reckless with our lives and the lives of others is a grievous sin. Beyond advice for the individual Christian, Luther says that those in political authority must not abandon their people, and leave them without good governance at times of an epidemic.

The pandemic has been a reminder of the importance of bodily health. To throw one's life away through reckless behavior has never been a Christian virtue. We are to protect lives, including our own. No one should seek martyrdom though rejecting the use of vaccines.

Vaccine hesitancy is a growing global issue that affects us all. A key issue is mistrust of the government and those promoting vaccine use. Ironically, from the position of a theological educator, vaccine hesitancy has been linked to both lower education levels and higher levels of religiosity.

The pandemic has produced a return to the days of getting medical attention and advice from those other than doctors. Given the pressure on the medical system, there are difficulties in gaining access to healthcare and guidelines to follow for those feeling unwell. Many have turned to the internet for help.

How many today would turn to their priest or presbyter for medical advice and attention? There is a division between the role of the church, which looks after the soul, and the NHS, which looks after the body. This body and soul split was common in the English church from the 17th century onward. But this view was not held by everyone. John Wesley bucked this trend, and wrote popular works on the curing of illnesses. He was offering medical advice by distance (through letters), something we used to shun and have now embraced with the internet and phone. We would not read Wesley today for medical advice and even in his time it was unusual for clergy to study medicine and offer advice, believing that that task is best left to trained physicians.

In a time when the two things weighed in the balance by government are bodily health and the economy, the church witnesses that there is more to life than these two things. Humans, created in the image of a God that is triune and yet seeks relationship beyond itself, are communal beings; we need human connection and human touch. Lockdowns have saved lives and protected us in many ways, but this has been at a cost of diminishing the quality of our lives and making our existence less than an ideally human one. Although necessary, lockdowns come with downsides for our emotional, spiritual, and mental wellbeing. The church has found innovative ways to cater for this need.

John Wesley held body and soul and together in his medical work, and in his preaching that the works necessary for sanctification include all works of mercy. "Whether they relate to the bodies or souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison, or sick, or variously afflicted; such as the endeavouring to instruct the ignorant, to awaken the stupid sinner, to quicken the lukewarm, to confirm the wavering, to comfort the feeble-minded, to succour the tempted, or contribute in any manner to the saving of souls from death" (Sermon 43).

This split between the soul and the body is found elsewhere in human society. Does the church have something to say about how the built environment affects the souls not only of our cities, but also of their inhabitants? Can the church speak to the material conditions of the nations in laws and policies that affect both the soul of the nation and the lives of its citizens? The new Centre for Faith in Public Life at Wesley House, Cambridge will be working to highlight the connection between the material and bodily conditions of life and the soul and spirit and faith of people and their communities. This is not to reiterate the commonplace that the church is the soul of society, rather the church is an embodied society and promotes the care of the whole of the individual human: body and soul together.

**Bible Society New Zealand's mission is to help make the Bible accessible to everyone and encourage interaction with it. July is Bible Month and this year the Bible Society is inviting congregations throughout New Zealand to participate in their Read for Bibles fundraiser.**

"In New Zealand, we continually face the challenge of how to encourage Kiwis to engage with the Bible," says CEO Neels Janse van Rensburg. "Our latest research suggests that 78 percent of Kiwi Christians don't engage with the Bible every day. When asked what the main barriers to engaging with the Bible are, 35 percent of those surveyed selected the response, 'I have no interest in reading the Bible.'"

"Globally, there is a different challenge - Bible poverty. Many people can't afford to buy a Bible. However, there are still over 1 billion people around the world

## BIBLE MONTH

# July

# 2021

who can't access the Bible because it's not available in their own heart language."

Church leaders and their congregations are invited to join a Read for Bibles fundraiser in order to engage with the Bible throughout July. At the same time, they will be helping to bring the Bible to people globally. Read for Bibles is a fun online peer-to-peer fundraising campaign that inspires Kiwis of all ages to engage with the Bible every day in July and invite supporters to sponsor their efforts.

All funds raised will support the projects that are on the United Bible Societies' Bible Translation Roadmap, which aims to bring 600 million people around the world the Bible

in 1,200 new languages by 2038.

All churches involved will be provided with free access to the world's largest library of Bible study video resources - RightNow MEDIA.

For information, visit: [www.readforbibles.nz](http://www.readforbibles.nz)



# A Study in Faith

Joan Taylor was brought up in Lower Hutt and was a member of the Laings Road Methodist Church and youth group, confirmed under the guidance of Rev Frank Hanson. Now Professor of Christian Origins and Second Temple Judaism at King's College London, she is currently working remotely from Wellington, and has been leading a series of presentations for the Hutt City Uniting Congregations. Vivienne Ball interviews Joan - a self-described radical, in the old sense of the word: she is getting back to the roots of the Christian faith in order to find the way for the future.



Joan Taylor.  
Photo courtesy Thorunn Bacon.

Prof Joan Taylor has a special interest in understanding Jewish philosophy at the time of Jesus. Her studies of art and archaeology provide further insight into Jesus and the early Church. The Spirit moving the early church gave them an uncomfortable place in society that was different from the social norms around them. They had a willingness to go beyond the very hierarchical structures of the world and this resulted in trouble with the authorities.

“One of the issues I have nowadays, because of the long history of the Church accommodating to the hierarchy of the world, is how do we get back to the roots and have the courage to be different? That’s motivated me in my study and in my faith,” Joan says.

She is positive about how different denominations are blending and learning from each other. “People are seeing what other faith communities are doing, and saying, “We could do some of that too.” It’s

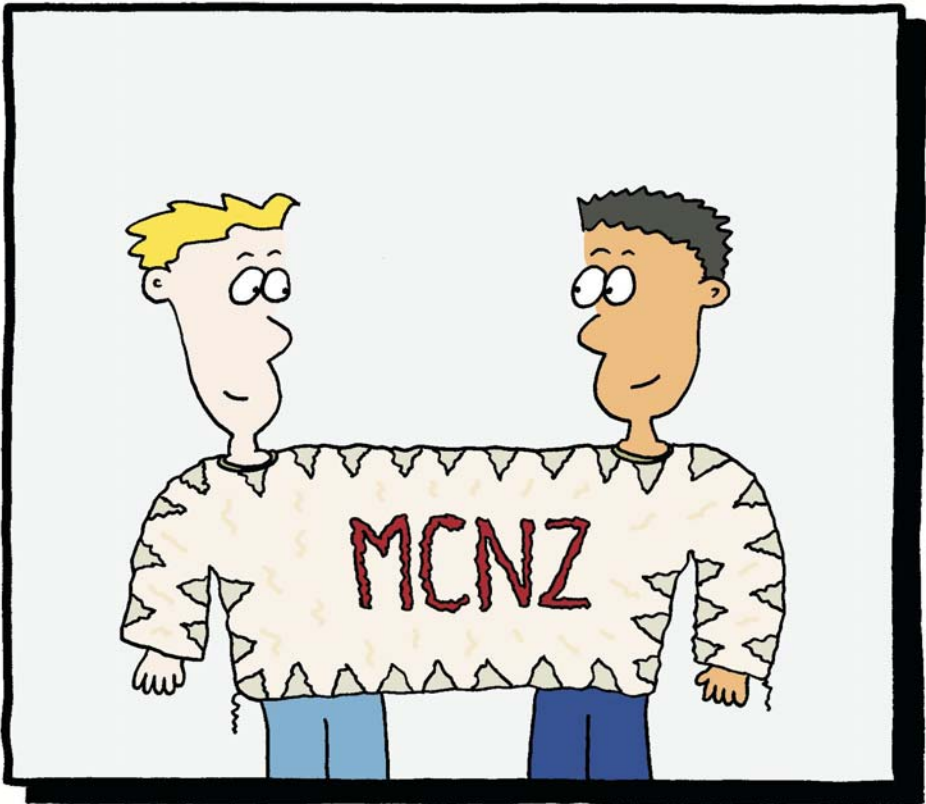
very good, exciting, and hopeful.” The Church tradition of spirituality, vocation and contemplation goes back to the desert fathers and mothers who left everything and lived in monasteries and caves out in the desert. “That sense of going deep into the silence to find God, I think, is a wonderful thing, if you dare to do it. Then to bring that back into the world and think, “What is of most value here? What is life about and what can I do to make the world a better place? This is something I would like to see supported in Sunday worship.”

### An inspiring read

Joan’s path to her current role began 1980 when she was on her OE working in retail at Covent Garden, London. During a visit to a Covent Garden bookshop, she saw and purchased two books by Geza Vermes: *Jesus the Jew* and *Dead Sea Scrolls in English*.

She returned to her job at the craft shop where she was able to read the books under the counter. “*Jesus the Jew*, particularly, taught me how important it was to know the times and historical context.” She was so motivated to learn, she decided to go to Israel, signing up to a Kibbutz near the Sea of Galilee for three months in 1981.

She subsequently returned to NZ to study theology at Knox College, Dunedin. Her interest in church history and the New Testament for her Bachelor of Divinity motivated her to do a PhD. She spent 1986 at the British school of Archaeology in Jerusalem, doing research and digging, and then a Commonwealth Scholarship



Bicultural jersey

led to a PhD at Edinburgh University. She met her husband Paul, currently Chief Human Rights Commissioner of New Zealand, in Jerusalem. They spent time in Gambia (Paul worked at the Centre of Human Rights and Democracy), then returned to New Zealand with baby Emily. Joan and Paul both worked at the University of Waikato through the 1990s, and son Robbie was born in Hamilton. Emily works in Melbourne as a social worker and Robbie will soon return to his theatre job in London.

### Christianity in the NZ context

One of the challenges for New Zealanders, Joan says, is that Christianity has been linked with colonisation. “The more we talk with and listen to each other the

more we can learn from each other. The big thing now is how to decolonise Christianity so that we listen to our Maori, Samoan and other Pacific voices, who are coming up with something that preserves the roots of the faith appropriately in Aotearoa, without the compromising and hierarchical views that come with colonising.”

Joan believes the New Testament writings of John point to the message of God’s love. “That’s the core of everything. If we can communicate that and say this is what our real story should be, that gives us the message to link with other religions and also to get to the heart of what the faith is.”

# Jubilee a Success

Over the weekend 29 - 30 May, the Church of the Cross, Turangi held its Jubilee 50 +1 Celebrations.



Past and present members of the congregation came together on the Saturday evening to celebrate 51 years of the church standing in the town centre. The tall cross was a sign of the church communities (Anglican, Methodist and Presbyterian) coming together for worship and fellowship. People from many other faiths have joined the congregation throughout the years, and continue to do so.

The theme ‘FISHERS of MEN’ inspired an opening night shared meal of fish and chips in the church lounge. Guests shared stories and laughter as friendships were renewed and made.

Mary Inwood, Chair of the Jubilee Committee, opened the Sunday celebration service with a brief history before handing over to the

team of local and visiting ministers representing the three church partners. A special thanks was extended to Rev Paul Williamson, Regional Dean for the Anglican Church, for sharing his final service before his retirement. Mayor David Trewavas was amongst the many attendees.

After the service, everyone shared lunch and a birthday cake cut by Beverley Lawson, a long-time member of the church.

Although a year overdue, the celebrations were well worth the wait as attendees celebrated times past and a new beginning for the time to come.

## METHODIST MISSION NORTHERN V A C A N C Y HEAD OF MISSION (SUPERINTENDENT)

### TE KAUPAPA (PURPOSE) OF POSITION

- To exemplify and demonstrate prophetic, relational and theological leadership.
- To work collaboratively towards connected, just and inclusive communities.
- To be deliberate in engaging the Bi-cultural Journey of the Church, its legacy and ethos across multiple spheres of influence.

### YOU WILL REQUIRE

- An understanding and commitment to Te Haahi Weteriana o Aotearoa, the Methodist Church of NZ.
- Reasonable knowledge and engagement with Te Tiriti o Waitangi
- Willingness and commitment to engage with the Bi-cultural Journey
- Competency in or willingness to learn and engage with te reo me ōna tikanga
- Recognised theological leadership
- Knowledge and experience of working /engaging with other sectors
- Highly developed skills in relationship-building, facilitation, communication, public speaking and team leadership
- An understanding of how large organisations work, especially not-for-profits
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- Able to work with others to innovate community-led development
- Proven organisational, time management and stress management skills
- Willingness to undertake further professional development

Applications to Marion Hines, Board Chairperson, Methodist Mission Northern. marionhines@xtra.co.nz, or PO Box 5104, Auckland 1141. A full job description is available on request.

APPLICATIONS CLOSE FRIDAY 16 JULY 2021.





# Holding and Being Held

Rev Adrian Skelton, UCANZ EO



**The ways in which we worship are various, even within closely related branches of the Christian Church: Presbyterian, Methodist and Anglican. Whether 'hymn sandwich' or eucharistic, most services follow a common shape: preparation, 'communion' in word and/or sacrament, then a coda assuring each other (and God) of our solidarity with each other (and God).**



Uniting Congregations  
OF AOTEAROA NEW ZEALAND

This commonality has something to do with the ecumenical effort of the 1970s that did not reach to organic union but yet confirmed that we

were basically in the same business and could even subscribe to common texts - courtesy of the International Consultation on English Texts.

Looking more widely, compare the splendid extravagance of an Orthodox liturgy, say, to the silent simplicity of a Quaker meeting. They differ hugely on the surface but we should enquire further: what is the intention of these worship styles beneath their surface glamour or lack thereof?

Worship gives worth to the gathering (and God), is a

valuing of the gathered community (and God). Whether with singing or silence, with ceremony or handshake, we seek to 'hold' each other and to lift up the perceived needs of those near and far - to hold the world in sacred space.

That can sound arrogant but the opposite is true if we acknowledge ourselves to be like grains of sand on an immense beach or specks of light in a spectacular starry sky (to borrow from Genesis 22:17). Our common aim is to realise our connectedness, our inter-relatedness.

And when we immerse ourselves in this process, it may suddenly come upon us that we are not doing the holding but that we are being held by the project we call prayer or worship. We are held because we have finally got over ourselves and surrendered to a greater 'us'. The Other has not been comprehended so much as it has comprehended us.

We don't have to explain this (as I have tried to do) but to experience it. It could be likened to a hug, another common element in our coming together. When you hug, you are also being hugged. It is reciprocal. Just so, unity is achieved just by realising our unity!

## Behaviour Matters



Doreen Sunman, Lay Preacher

**In June 1987, Prince Edward, Princess Anne and the Duke and Duchess of York assembled teams of celebrities for *It's a Royal Knockout*. They wore ridiculous costumes, played silly games and raised over £1,000,000 (\$NZ 1,975,000) for charity. (The event is still available to view online). The Queen, reportedly, did not approve and she, the Duke of Edinburgh and the Prince and Princess of Wales would have nothing to do with the event. Members of the royal family are expected to maintain certain standards of behaviour.**

The early chapters of 2 Samuel recount how, David, the onetime shepherd boy/musician/giant killer/outlaw, became king of Israel. Having established Jerusalem as his capital, he arranged for the Ark of the Covenant to be moved there. This was a major event. There was feasting, music and dancing. 30,000 of his best soldiers escorted the Covenant Box, on a brand

new ox cart, to its new home. Everyone sang and danced with all their might.

There were stopovers to offer sacrifices to the Lord and then the procession continued to Jerusalem, with shouts of joy and loud trumpets.

David was in the thick of it; wearing only a linen cloth around his waist, he joined in the dancing to honour the Lord. But someone was watching: one of his wives, Michal, the daughter of the late King Saul. She did not approve. She was disgusted. This was not how the King of Israel should behave! He was making a fool of himself in front of everyone - even the servant girls. How could anyone respect him after this? He was embarrassing himself, his family and subjects. David explained that he was dancing to honour the Lord but Michal was not persuaded.

Whether we are royalty or mere commoners, certain standards of behaviour are expected of us. As Christians, we frequently set ourselves even higher standards, depending on our culture, age, denomination and so on. In the 1980s those young royals were judged because their behaviour was deemed to be inappropriate. They were not doing anything illegal - they were having fun and raising money for worthy causes.

Michal judged David because she viewed his behaviour as inappropriate.

He was leading his people in celebration and he danced to honour God. In the church do we judge other Christians for what we consider "inappropriate behaviour"? We may be judged by non-Christians: "You call yourself a Christian and you do that?" Some behaviours that are acceptable in society, are supposed to be off-limits to Christians. We, too, must honour God with our behaviours, whether we pray quietly and fast, or feast, sing loudly and dance.

## The Power of Words

Rev Dr Mary Caygill

**As an avid reader there are particular books read that stay within, preoccupying one's thoughts, forming connections to new discoveries and revealing insights. One such book has succeeded in derailing and stirring my thoughts, despite having completed reading it some weeks ago. The book *The Dictionary of Lost Words* is a debut novel by English-born Australian author Pip Williams. May there be more.**

It tells the story of Esme, whose father is one of a dedicated group of lexicographers who are collecting words for the very first *Oxford English Dictionary*. Esme, motherless, and by nature irrepressibly curious, spends her childhood days in the Scriptorium, the location of the work at hand, which is in fact, a garden shed in Oxford. Her place is beneath the sorting table where she can be unseen and unheard. One day a slip of paper flutters to the ground. Esme rescues it, discovering that the paper contains the word bondmaid. She later finds it to mean slave girl.

So begins for Esme an exciting, all-consuming adventure in which the rescuing of words becomes the centre to her life. She grows into the realisation that words and meaning, especially

relating to the lives of women, and 'ordinary' or 'common' people's experiences, were often deliberately ignored by these and subsequent groups of the 'dictionary men,' who consciously and unconsciously worked to shape the dictionary, very much based on their own view and lived experience of the world.

Not content to let this and other 'lost' narratives go, Esme sets about in her own earnest and enlightened way to create her own dictionary, *The Dictionary of Lost Words*. In order to do so she must leave the security of the environment she knows best and venture into the new, and sometimes scary, worlds of the people whose words need to fill her pages. Although the novel is a work of fiction, it is based on fact and set within the historical context of the women's suffrage movement and background canvas of the impending Great War.

What remains with me, derailing and interrupting my thoughts, is the ever-present reminder that words have power; to open or close worlds of personal and collective experience; to oppress or to liberate; to harm and control, but also to become as bridges across the gaps, what may appear to be irreconcilable divisions. Power to empower and be in themselves agents of healing, to bring about change for the better.

If you haven't already, read and enjoy. Let the power of good narrative take you where it will.

## INFORMATION OMITTED

In an article A Significant Union published in *Touchstone* June, page 11, the final paragraph should have included information on how to access the radio play and/or the book on which the play was based. Unfortunately, the website and email information was lost in formatting. Corrected copy is:

Note: To listen to the Wesley Broadway mini-play on the Luther marriage: [www.mpr.nz/show/wesley](http://www.mpr.nz/show/wesley). Available during July /August. For a copy of the radio text, email: [johnngill@inspire.net.nz](mailto:johnngill@inspire.net.nz). To purchase Rob Yule's book, email: [robertmyule@gmail.com](mailto:robertmyule@gmail.com). Paperback \$35.00 + \$5.00 postage.





# Taonga allowed in Courts

Ruby Manukia-Schaumkel,  
Legal Advisor MCNZ.

**The New Zealand Law Society, Te Kāhui True o Aotearoa, recently announced that taonga can be worn in Court instead of neckties.**

The Chief Justice released interim guidance on the wearing of culturally significant decorative taonga in place of a necktie as part of business attire for all staff and counsel appearing in all proceedings in all courts in Aotearoa.

The guidance, effective from 25 May 2021, constitutes an interim measure until the 2009 Court Etiquette Guidelines (which define "business attire") are updated. As with neckties, taonga are to be worn with a shirt that has the top button done up (demonstrated in the picture). The overriding requirement is that conduct and attire demonstrate

respect for the Court and those participating in its proceedings.

Law Society President Tiana Epati said: "This is a significant step for Aotearoa New Zealand and one we have been seeking. It is one of many steps we must take towards having a justice system which reflects us as a country."

I agree that allowing the wearing of taonga in Court is a step towards creating a more inclusive environment in our Courts. I wear my taonga with pride because it expresses my commitment to better reflect our bi-cultural nation.

I notice a shift in thinking and movement among the courts, and more recently in the government's public apology for the dawn raids of the 1970s. There is still a lot of work to do but these are steps in the right direction to rectify wrongs.

Article II of Te Tiriti o Waitangi provides for the protection of Māori tino



Ruby Manukia-Schaumkel.

rangatiratanga over all taonga. Academic literature has observed it is unlikely that a comprehensive definition of taonga is available. Descriptions of taonga are accepted to have broad scope that include intangible concepts such as language and

the make-up of familial units. The Waitangi Tribunal has summarised the meaning of taonga in the following manner:

Though the term has a number of other more mundane meanings, successive carefully reasoned reports of the Tribunal over many years now have come to treat 'taonga', as used in the Treaty, as a tangible or intangible item or matter of special cultural significance.

This interim guidance does not intend to provide a comprehensive definition of taonga but refers to a decorative item of special Māori cultural significance worn around a person's neck. This raises the question of how the law should treat categories of special cultural significance, which I believe requires further exploration.

Guidance on wearing taonga in Court can be found on the Courts of New Zealand website.

## METHODIST ALLIANCE

# Riding the Wave of Change

Kim Penny, General Manager, Palmerston North Methodist Social Services (PNMSS).

**Our small team is striving to keep upright as we surf the waves of change. Fortunately, as essential workers, our staff are now mostly fully immunised, giving us some extra safety as we navigate these topsy-turvy times.**

### FOOD SECURE/INSECURE

From the world of 'be-careful-what-you-wish-for-as-it-may-come-true', we have government interest in the foodbank/food rescue sector. PNMSS has long lobbied the Ministry of Social Development and government for support to foodbanks to provide professional social work services so that clients needing food parcels can be assisted to move on from food insecurity; a 'hand-up' not a 'hand-out'. We now have funding for two years that is allowing us to offer fantastic support to our clients by way of an expanded social work team. However, this funding has brought with it a number of new

organisations interested in working in this sector, including many who had no interest in it in the past. We are involved in many meetings and advocacy roles to ensure that our experience is shared and heard.

Our team is working hard to ensure that the voice of the vulnerable clients is carried into the local and central forums looking at food security and food insecurity, while ensuring our clients are welcomed and supported in a way that supports their mana and pathway out of the need for food support. When people come to a foodbank they are often at a very low ebb. We show them respect and understanding for their circumstances.

### HIGHBURY HOUSE

In January, we had three days' notice from our leaseholder that the second-hand shop in Highbury, known as Highbury House, was to be closed. We moved quickly to put a temporary manager in place to allow the shop to remain open and have subsequently been working to review the operation. This shop has been a service from the Wesley Broadway Parish for over 50 years and is dear to



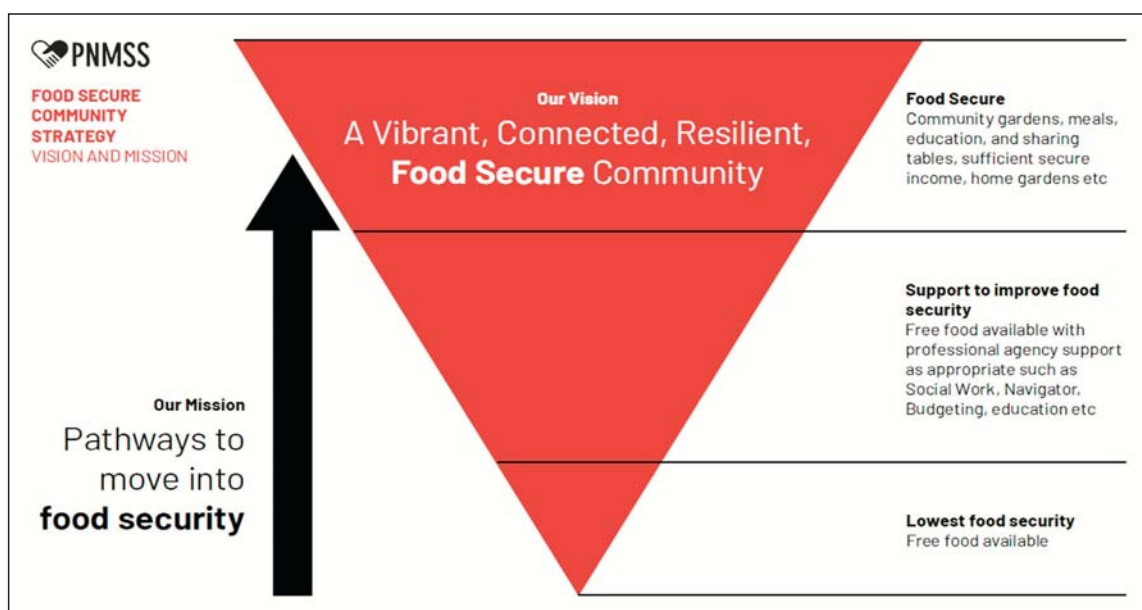
Laura (counter front) and Bryleigh (rear) serve a customer at the second-hand shop. Photograph courtesy Erin Simms.

the heart of many people in Palmerston North.

In May, the PNMSS Board voted to continue to operate a shop and to look at partnering to offer more community services from the premises. A new manager was appointed and the team is learning to juggle this extra service amongst our other operations, while we all seek to rapidly learn about second-

hand retail. On the first day we struggled to get the front door unlocked and operate the till but I am pleased to say that we are now on top of those issues and addressing other areas including new signage, health and safety risk assessments, and staff/volunteer policies on the purchase of stock.

The team at PNMSS wishes all readers a safe, warm and connected winter.



The graphic illustrates the strategy we are promoting. I do sometimes feel like a squeaky wheel as I emphasise that our service is as much about the professional, bi-cultural, social work interaction as it is about the kai we hand out.



## Help families live better lives

Every child has a right to a good start in life.

Everybody has dignity and worth in the sight of God.

Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.

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You can make a donation to your local parish, one of the Missions, or the Methodist Alliance. Please contact Carol Barron for more information on:

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Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

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**METHODIST ALLIANCE**  
NGA PURAPURA WETERIANA



**Preface: Keita Hotere**

Tarati Tia, our newest Kaikarakeia-in-training from Waikato rohe, shares with us her reflection on Proverbs 9:10. Tarati offers this *inoi tīmatanga*, prayer of beginnings, to open a gathering for the day. Digging deep into our treasure troves of knowledge to articulate our faith in words to others is the beginning of a journey. It demands great courage to begin the walk of faith-sharing and reveals devotion to God and zeal for life. This prayer and the reflection show Tarati's exploration, as she starts to unpack her faith understandings.

*Inoi Tīmatanga: Tarati Tia*

*E te Kaihanga, nāu i hanga ngā mea katoa.  
Ko koe te tīmatanga me te whakamutunga.  
Ko te tīmatanga o te whakaaro nui ko te wehi ki a Ihowa;  
Ko te mātauranga ki te Mea Tapu, ko te mōhio.  
Nāu te huarahi pai.  
Kia whai mātou i ngā mea tika, ngā mea pono;  
I tōna aroha i ngā wā katoa.*

O, Creator, you created all things.  
You are the beginning and the end.  
Being in awe of the Lord is the beginning of wisdom.

And knowledge of the Holy One is understanding.  
Yours is the good path.  
Let us pursue the right things, things that are real.  
In his love always.

As an opening statement for my *inoi tīmatanga*, this shows the vastness, the greatness, the awesomeness of our Lord. He created all things. He is the beginning and the end. It announces my acknowledgment of and appreciation for who he is.

As we recognise his power we are in awe. It encourages us to do what is right in his eyes, bringing honour to Jehovah.

Knowing and understanding his greatness, we try to do all we can to please him. That wisdom helps us to strive to be the best we can, certain in who we are and benefiting all around us.

To know the Holy One is to hear his word, hear him speak to us through his word, and through speaking to him in prayer, we build the relationship and begin to understand and know him. These words show an acknowledgment that Jehovah's path for us is the good path, and we choose to follow him. That his way is right, his way is real, and all things are his creation made in his love and will be with us forever.

## A R O U N D   T H E   C O N N E X I O N

# Supervision in Ministry

**Silvia Purdie, a Presbyterian minister and counsellor, lives in Burnham with her husband Chris, an army chaplain. She is a sustainability consultant, active with Eco Church and offers expertise in supervision. In this article, Silvia explores the case for supervision.**

## *The value of supervision*

Supervision has become a requirement 'across the board' in people-professions such as counselling and youth and social work. It is seen as crucial for keeping us, and those we work with, safe.

Everyone in ordained or lay ministry roles must have professional supervision. This means going every month to talk about your work for an hour with someone outside your church. Each session costs the church approximately \$100 (even up to \$150) - is this a good investment?

Director for Mission Resourcing, Siosifa Pole, says supervision is for the wellbeing of both the presbyter and the church. "Supervision will improve your ministry. In supervision you share your experiences in your ministry and unload your stress and anxiety, in a confidential space. The supervisor can give their opinion to you, to assist you to do better. Professional feedback is important."

Mentoring and professional support are important in any field of work, paid or volunteer. Anyone can go to a supervisor or life coach.

## *Super-vision*

Professional supervision is not a 'power-over' relationship. It is not about someone looking over your

shoulder and checking on your work. As a supervisor I have no control, I can't punish or sack you. The only authority I have is what you give me and you are free to ignore anything I say that does not help you.

In my mind, it is 'super-vision,' as in, wide-vision. We can get locked into a narrow view-point of our own work situation. A supervisor can help you look up, look around, see things differently and so have more options for how you respond.

## *Is it biblical?*

One of Paul's favourite words is "encouragement," like when he sends Tychicus to the Colossians so that he "may encourage your hearts" (Colossians 4:7). I love this word too, and to me it's the point of supervision. We all need to be encouraged. Encouragement is not just a limp pat on the back with empty compliments. It is growing courage, through positive affirmation and through active challenge. Both sides are equally important; as a supervisor I look for every strength, to build up skills and talents, and I look for the learning edge.

Another core Bible principle is righteousness. God charged Abraham to "keep the way of the Lord by doing righteousness and justice" (Genesis 18:19). These days we call this 'ethical practice' which enables 'right relationships' with each other, with God and especially with those vulnerable people God has given us to care for. Supervision upholds ethics and 'right relating' and calls us out when we are putting this at risk.

## *Who can I go to for supervision?*

Churches are 'raising the bar' as to



Silvia Purdie offers online and face-to-face supervision.

who can provide supervision. The Presbyterian Church used to allow for collegial supervision, but a recommendation coming to this year's General Assembly will insist that supervision must be external and qualified. We are coming to the conviction that actually it's not OK to just chat with your mate, because a mate cannot call you out on ethical challenges. Let's take our calling seriously.

Church bodies, such as presbyteries and Mission Resourcing, keep lists of suitable people, as do counselling and social work bodies. Online supervision can be a good option, especially if you are not in a main centre.

As well as general ministry supervision, it can be excellent professional development to focus on a particular aspect of ministry. Don't be afraid to take a break from your regular supervisor and have some months of specialist supervision, such as cross-cultural supervision, or coaching on conflict resolution.

*For more information about supervision and ministry, or to contact Silvia, go to:*  
[www.conversations.net.nz](http://www.conversations.net.nz)

## WORKING WELL

Supervision is working well when:

- You look forward to supervision each month
- Something happens and you want to talk it over in supervision
- Something happens that you do not want to tell your supervisor but you do anyway
- You are referring back to your church's Code of Ethics and grappling with how it applies
- Your supervisor often asks: "Is this working for you?"
- An hour's supervision is both draining and energising
- You feel cared for, encouraged and supported by your supervisor.

## ROOM FOR IMPROVEMENT?

If you can answer 'yes' to any of these, it's time to review your supervision and maybe find a new person for the role:

- Has supervision become boring? Are you chatting about irrelevant things or having the same conversations over again?
- Do you often put off making an appointment or cancel?
- Do you choose not to talk about things or avoid certain topics?
- Is your supervisor consistently missing important clues, not hearing you?
- Do you have any concerns about the confidentiality of what you share?
- Are you overly dependent on, attracted to or needing the approval of your supervisor?
- Do you ever feel manipulated or put-down?





# Marks on the Way of Ecumenical Pilgrimage

Rev Tony Franklin-Ross, Acting Director  
– Methodist Mission and Ecumenical

**Few would deny that the ecumenical movement has achieved a great deal, yet there have also been moments of regret or missed opportunities when ecumenical hopes have not been realised. Nevertheless, thinking back 50 years we can celebrate the witness of transforming attitudes, the promoting of better understanding of diverse denominational traditions, discovering the places of common ground, stimulating cooperation in local and overseas mission, at times structural or organic unions, and ecumenical organisations formed that present multi-denominational partnership.**

Many of these advances have become assimilated or even mainstream, and only by looking back do we realise how much the landscape has changed. The ecumenical pilgrimage continues, and during May there were some of the marks of our journeys in Aotearoa.

## Week of Prayer for Christian Unity – 16 to 23 May

The spirituality of ecumenism is found in our moments of leaning into the Spirit: in action, in reflection, in hospitality, and most especially, in prayer. This prayer is an invitation to being changed, transformed slowly (and sometimes rapidly!), to accept God's gift of unity in Christ.

The *World Day of Prayer* (held in March), the *Week of Prayer for Christian Unity* are two significant ecumenical acts of prayer by the church worldwide, and in Aotearoa New Zealand. Both continue to present key moments of intentional prayer together.

The *Week of Prayer for Christian Unity* is a clear example of the importance, the opportunity, and the power of prayer. It has arisen from over a century of development, but has more significantly become an international observance since 1968 as a result of the collaboration between the World Council of Churches and the Vatican. Each year the material is created in collaboration with a local group from a different part of the world.

In Auckland, as in other parts of the country, an ecumenical service was held to mark the Week in May. This was hosted by the Roman Catholic Diocese at Christ the King Catholic Church in Owairaka. Denominations represented included: Roman Catholic, Presbyterian, Anglican, Methodist, Cook Island Churches, Coptic Orthodox, and Jacobite Syrian Orthodox.

This provided an opportunity to pray alongside traditions that have a smaller presence in New Zealand (eg the Eastern and Orthodox traditions).

The *Week of Prayer for Christian Unity* is enriched by a diversity greater than our



A Week of Prayer for Christian Unity service in Auckland. Credit: Michael Otto, NZ Catholic.

mainstream Protestant and Roman Catholic traditions.

## Anglican-Methodist Covenant-anniversary observance

In another moment of ecumenical prayer, on 23 May (as it happens both Pentecost Sunday and Wesley or Aldersgate Sunday), the Anglican Cathedral of Holy Trinity, Auckland, hosted an Evensong Service to mark the anniversary of the Anglican-Methodist Covenant. Bishop Ross Bay, Anglican Co-Chair of the Dialogue; hosted the service and I was the guest-preacher as Methodist Co-Chair of the Dialogue.

This followed on from a meeting of the Dialogue held earlier in May. At this meeting, Dialogue members reflected on the experiences that people bring to this dialogue which reflected a common exposure to 'ecumenism by osmosis', that is, it comes from lived experiences ... such as:

Growing up with ecumenism simply the 'norm' of one's early church experiences, or growing up in family life with a diversity of traditions;

Seeing ecumenism as an enrichment of life and ministry;

Acknowledging that theological training and formation gave exposure to denominational and faith diversity eg St Johns-Trinity colleges, Carey, Bible College, and universities;

The enlivened experience of local ecumenical relationships or within co-operating/union parishes.

## National Dialogue for Christian Unity

Also in May was the Annual Forum of the National Dialogue for Christian Unity. Normally held in February, the Forum was postponed because of Covid lockdowns at the time. May afforded the opportunity to link the Forum with the *Week of Prayer for Christian Unity*, and the meeting flowed in a way that used this year's liturgy as a series of vigils to hold the Forum in ecumenical prayer.

This year's Forum marked the formal joining of the Religious Society of Friends (Quakers) to the NDCU; alongside existing full members of the Anglican, Methodist, Roman Catholic and Presbyterian churches.

Groups who participated in the Forum as



Ecumenical prayer from WCC. Credit: World Council of Churches.



Dean Rev Anne Mills of Holy Trinity Cathedral, Auckland with Rev Tony Franklin-Ross and Bishop Ross Bay, Co Chair's of the Anglican-Methodist Dialogue.

observers included the Salvation Army, and organisations that represent our existing ecumenism landscape: UCANZ, Christian World Service, Student Christian Movement, Inter-Church Tertiary Chaplaincy Committee, Inter-church Council for Hospital Chaplaincy, Disability Spirituality and Faith Network, and Bible Society New Zealand.

Upcoming projects of the NDCU include reviewing the School of Ecumenism and exploring other mediums for education and awareness on ecumenism, continuing

the trilateral dialogue on the diaconate (incorporating Methodist, Anglican and Roman Catholic churches), meeting with the chairperson of the various bilateral dialogues, and developing a project on 'receptive ecumenism' models.

The Forum also heard presentations on various international concerns: the Korean peninsula, Myanmar/Burma, and various perspectives offered by Pauline McKay from Christian World Service; and encouraged these concerns to our members and churches for prayer.





# Identify these Characters

Rosalie Sugrue

The Lectionary promotes July as “Bible Month” encouraging greater than usual emphasis on appreciating the scriptures Christians claim as sacred. The “Holy Bible” is an eclectic mix of ancient writings in one volume that provides the written basis of our faith. Not all its messages are relevant to our era but good stories never cease to entertain and inform. This puzzle takes some of the Bible's best known characters and invites you to identify them by a relationship. To spice up this Challenge (and expand knowledge) kin clues are unlikely to be the first person you associate with the character but the two words that relate to their story are strong indicators.

ANSWERS: Elijah, David, Joseph, Hannah, Ruth, Gideon, Felix, Timothy, Peter, Joshua, Deborah, Moses, Samuel, Rachel, Abraham, Barnabas, Martha, Jonah, Priscilla, Esther, Rebekah, Aaron, Samson

## Identify these Characters (by kin or kith plus two words)

Apprenticed Elisha; mantle, chariot  
Brother of Eliab and Abinadab; lyre, sling  
Brother of Reuben; coat, dreams  
Wife of Elkanah; sad, dedicated  
Great-grandmother of David; widowed, barley  
Son of Joash; fleece, pitchers  
Husband of Drusilla; Governor, unjust  
Young son of a Greek; faithful, Paul

Brother of Andrew; keys, sword  
Son of Nun; walls, horn  
Wife of Lappidoth; judge, song  
Youngest child of Jochebed; bush, staff,  
Son of Elkanah; voice, anointing

Sister of Leah; shepherdess, graceful  
Son of Terah; knife, ram  
Companion of Paul; wealthy, good  
Sister to Mary; hospitable, assertive  
Son of Amittai; prophet, fish  
Wife of Aquila; hospitable, tent-maker,  
Cousin of Mordecai; orphan, beautiful  
Sister of Laban; camel, twins  
Elder son of Jochebed; rod, priest  
Son of Manoah; hair, strength

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1 Kgs 19:20  
1 Sam 16:1-13  
Gen 37:21-24  
1 Sam 1:8  
Mt 1:5-6  
Judg 6:11  
Acts 24:24-26  
Acts 16:1

Mt 4:18  
Num 14:38  
Judg 4:4  
Num 26:59  
1 Sam 1:19-20

Gen 30:25  
Josh 24:2  
Acts 13:2  
Lk 10:38-39  
Mt 12:40  
Acts 18:1-4  
Esth 2:7  
Gen 24:29  
Num 26:59  
Judg 16:14

## Y O U N G P E O P L E

# Welcome to July Kidz Korna

I hope you are all keeping dry in this wet weather. I don't like too much rain but when I was in my garden I realised that my orchids must be enjoying it because I found two stalks of flower buds ready to burst into bloom. We may prefer sunny days but everyone and everything needs water to survive.

20 June was Refugee Sunday when we remember all the people who have had to leave their homes because of wars, famine and religious persecution. The congregation at St John's in Hamilton East have a family from Pakistan who have become part of their church family and take a very active part in church life. It is wonderful to have them with us.



(L to R) Tugduss, Joy (her Fijian friend), Philemon, who spent the first five years of his life in a refugee camp in Thailand, and Tirzah.

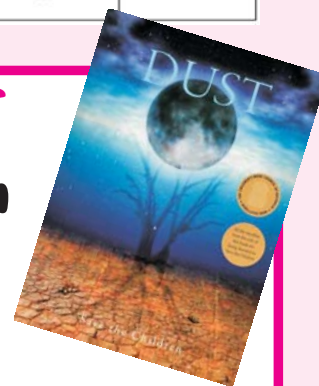
# Sudoku

Fill in the grid so that every row, column and 2x2 box contains the letters that spell CARING.

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	G	I	R	N	
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## For your bookshelf Dust: Save the Children



Author: Colin Thompson

Illustrators: Fourteen illustrators

Publisher: ABC Publications

This picture book tells a moving story about the plight of many children who live from day-to-day not knowing where their next meal will come from and whether or not they will have shelter from the hot sun or bitter cold.

The 14 illustrators are listed at the back of the book. Each one has written a brief story about themselves. Their illustrations tell a story in itself with few written words.

Some of the illustrations can be frightening and although it is a picture book, I feel it is more suitable for intermediate and college age children.

All royalties from the book are donated to Save the Children

## What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at [dlennox02@gmail.com](mailto:dlennox02@gmail.com)





# Sinoti Sāmoa Tupulaga come together to IMMERSE



Tupulaga of IMMERSE 2021, representing Sinoti Samoa from across the country.

*Michael Lemanu*  
*Tauivi Children, Youth and Family*  
*Ministries - National Coordinator*

**At the end of Sāmoan language week in the misty mountains of Ngāruawahia, hundreds of Sāmoan Methodist young people, representing the different Itumalo of Sinoti Sāmoa, gathered around the theme, IMMERSE – *Its My Mission to Evangelize, Resurrection, Salvation and Equality*. The weekend provided the perfect environment to immerse the participants in culture, identity, energy and spiritual growth.**

As Covid-19 wreaked havoc in 2020, plans for face-to-face gatherings fell by the wayside. Some events were abandoned but thankfully, IMMERSE 2021 plans went ahead, with the commitment and determination of the Sinoti Sāmoa National Youth Liaison Officers (NYLO), Janice Auva'a-Walters and Setu Pio, Convener Filo Tu Faleupolu and the organizing committee.

The hunger and desire of tupulaga in attendance was clear from the outset. Each young person proudly represented their youth, family and culture with a passion that resonated across the campsite from start to finish. At Ngāruawahia's CYC – the campsite has hosted many Methodist camps, events and conferences over the years – colours and designs of youth groups adorned young people's clothing everywhere. Sinoti Sāmoa stretches throughout the North Island, so it was a true celebration to see young people from Auckland, Manukau, Gisbourne, New Plymouth, Hawkes Bay, Wellington and everywhere in between come together. people and first timers attended the event. They arrived as strangers but left with new friends, connections and co-travelers in their spiritual journeys. There really is no substitute for good old face-to-face interaction. Where it can be done safely and meaningfully, it should be. We are fortunate that such an event can still take place in our country.

The weekend offered participants diverse events, workshops and activities. In devotional times, itumalo were given the opportunity to lead and give their own message of hope, creativity and talent. These sessions were powerful and inspiring.

Sports day was a staple of the weekend, with 16 teams pitted against each other



IMMERSE Organizing Committee members.



Tupulaga from Manukau Itumalo participating in the Cultural Night festivities.



Pameko Youth from Papatoetoe, leading worship.

in a variety of sports and athletic contests. Pasifika are always drawn together by the challenge of working as a unit in the spirit of fun and fair competition.

The beautiful Sāmoan culture was integrated into the weekend, with each itumalo taking the stage in song, dance

and story, intertwined in the rich language and customs which have been passed down from generation to generation. If you have ever been to a Polyfest or Pasifika Festival, imagine a Sāmoan super-stage in the heart of the mighty Waikato! These expressions of

culture and skill served as a source of power and inspiration. They reminded all of the identity that shapes and defines, one in which God's Spirit has anointed.

On Sunday morning a team of young lay preachers, developed through the Sinoti over a long time led the service. Their wisdom and ability demonstrated the embodiment of Paul's words in 1 Timothy 4.12, young believers setting an example to young *and* old alike. Superintendent of Sinoti, Rev. Sui Te'o, then led in communion, with the support of all Faifeau, serving the 300+ attendees with the sacred elements. During the weekend, the presence of Presbyters from all of Sinoti (and parents) served as a calming influence of support and wisdom. and I hosted a Sunday workshop to discuss the theme, and to ensure that IMMERSE was not just an empty word that didn't make tupulaga think or reflect differently during and after camp. Young people are challenged to partake in the mission to bring the Gospel to the world, and share the equality and hope offered through it. This is not a "dip your toe" in kind of commitment. It is one of total devotion and immersion. Like a full immersion baptism, young people must be prepared to go 'all in' in response to God's calling over their lives.

On the last evening, a Christian rally brought the weekend to an empowering and memorable Spirit-filled conclusion. Testimonies were given by renowned singer-songwriter, Silika Isaia, and prominent baker and small-business owner, Lynne Vatau. Both are daughters of the Sinoti whose stories are interwoven in the fabric of the church. Pameko Youth from Papatoetoe led praise and worship with energy and vibrancy. Young people from the neighboring Waikato-Waiariki Synod were invited to perform in a gesture of Connexionalism in its most beautiful form. Hawkes Bay itumalo then closed with a powerful devotion and an altar call opportunity was extended to all. Multitudes of young people responded, coming forward to be prayed for and over in a deeply sacred moment.

After a morning cleanup, devotion and close, IMMERSE 2021 was done – but by no means complete. The next step of the journey for our tupulaga is not to leave this experience in the past, but to continue to press forward, taking up the mission ahead with courage, sure of who they are and who God is. We thank God for the chance to come together and be immersed.

Fa'afetai tele lava to all who tirelessly and relentlessly served to make IMMERSE 2021 one to remember. E lelei le Atua.





## CWS Challenges Churches



Assef (left) loves to spend time on robotics, assisting other young people master technology.

**The failure to deal with conflict and persecution has pushed more people from their homes into an uncertain future. Last month Christian World Service launched Operation Refugee 2021 as a challenge to churches keen to work together on a solution. Funds raised through banquets or feasts, walks and by living from the Food Box will provide urgently needed emergency food, medical care and education programmes for refugees in Lebanon and Jordan.**

"We have issued this challenge to churches. Nine out of ten refugees find safety in neighbouring countries but they are finding it harder to survive. Every dollar we raise will mean there is more food, training and medical care including psychosocial support available to some of the people who need it most," says Pauline McKay, National Director.

Assef is one refugee who is doing what he can to help. Born as a refugee in Jordan after his parents' families fled the Arab-Israeli War in 1967, he knows no other life. He has grown through DSPR's programmes for the young, starting with the children's forums which he began attending when he was eight.

At the forums, children can escape the often grim reality of refugee lives and learn

crafts, play sports and have fun. Assef says attending the forums increased his confidence and communications skills and now the 17-year-old is a leader, skilled in robotics and computer technology.

"After nine years participating in DSPR activities and exhibitions, I have become knowledgeable about the robot industry and I have participated in robot contests on a regional level. I look forward to continuing my university studies in the field that I adore.

"I am loyal and committed to the place that gave me all the success: DSPR. I help the team there with all children's activities and through youth forums that provide training courses on smart phone programming, how to utilise mobile applications, robots manufacturing, and IT."

"I hope one day to work at NASA," says Assef.

Last month the United Nations reported that the numbers of displaced people had risen to 82.4 million people, up 4 percent from 2019. The most - 6.7 million people - had fled Syria.

"It is truly shocking that so many people have been compelled to leave their homes in fear for their lives in this time of Covid-19. Climate change is beginning to force people from their homes and it is clear the international community has no solutions.

Thank goodness for groups like CWS partner, the DSPR, made up of refugees who are helping each other survive," says Pauline.

## Tribute to Bishop John Osmers



Bishop John Osmers (centre) with Christ's College Chaplain Rev Bosco Peters (left) and Rev Peter Williams.

*Pauline McKay*

**Bishop John Osmers, born in Ashburton, died on 16 June from Covid-19 in Lusaka, Zambia where he was a retired bishop in the Anglican Church. We were very sad to hear of his death. John spent much of his life supporting the anti-apartheid struggle in southern Africa and was legendary in the anti-apartheid struggle here.**

As a young priest, John travelled to Southern Africa where he quickly became immersed in the anti-apartheid movement, joining the African National Congress and later becoming one of its chaplains. He worked in Lesotho, Botswana and later Zambia.

In 1979, the South African Security Forces sent him a parcel bomb - a tactic they used beyond state borders. He lost his right hand and the front of his legs in the explosion but not his commitment to justice for South Africa. In 1988, the Security Forces sent a team to assassinate him, but tipped off, he escaped to Zambia.

He often undertook speaking tours in New Zealand, including in the lead-up to the divisive 1981 Springbok Tour. John spoke readily about the daily violence experienced by black South

Africans and their supporters.

In 2012, he spoke at a seminar to mark the 100th anniversary of the ANC in Wellington. John and fellow Anglican priest Michael Lapsley, who lost his arms and an eye in a parcel bomb explosion, gave the keynote address. Reflecting on their long history with the ANC, both men saw it as their prophetic duty to be part of the struggle and not simply observe it from the side-lines. I had the honour of chairing that session of the seminar.

For many years, John supported exiled ANC members in Zambia and chose to stay on when they returned to South Africa. He was elected bishop of the new diocese of Eastern Zambia, retiring in 2002. In recent years, his efforts focused on the needs of the Zambian people and in particular those of Rwandan refugees. In his retirement he channelled funding into their tertiary education.

He regularly returned to Aotearoa New Zealand, and was always a welcome visitor at Christian World Service, most recently at last year's Supporters' Council. It was fitting that Professor David Tombs addressed that meeting on Liberation Theology. John was the living embodiment of liberation theology. He spoke about the role it played in his life and the struggle for freedom in Southern Africa.

A memorial service was held for John at the Christchurch Transitional Cathedral on 26 June.

## Join Operation Refugee 2021

**Hold a banquet or a feast**

**Organise a walk or count your steps**

**Raise funds so refugees have food, medical care and education.**

**Sign up today**

[cwsoperationrefugee.nz](http://cwsoperationrefugee.nz)



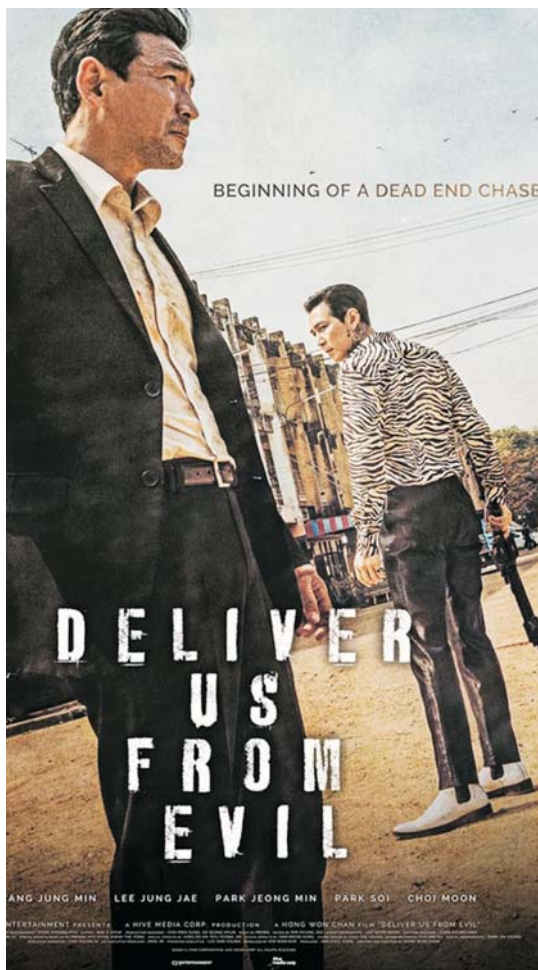
**Christian  
World Service**  
ACTION AGAINST POVERTY







## C I N E M A



*Lead us not into temptation, but deliver us from evil – The Lord's Prayer*

**Evil is a terrible thing to watch. Deliver us from evil, made by Korean director, Hong Won-Chan, subtitled in English, is filmed across Japan, Thailand, and Korea's cultural diversity and complex histories. Former Korean special agent Kim In-nam (Hwang Jung-min) accepts one last job to find a kidnapped nine-year-old. Arriving in Thailand, he finds himself followed by his past, including Ray (Lee Jung-jae), seeking revenge for the assassination of his twin brother.**

The result is a rapid spiral into violence, torture and revenge killing. Yui (Park Jung-min), a trans-female, provides humour as she is paid to guide and translate.

While watching evil is terrible, pretending sin does not exist is a

travesty. Vulnerable children deserve to play in safety after school. Trafficking in children and organ harvesting must be exposed.

The presence of evil presents challenges; experientially, to those who suffer and intellectually, to claims of God as loving and powerful. It is tempting to consign ideas of sin and evil to a premodern universe. We might tap along to *Into my Arms*, joining Nick Cave (*The Boatman's Call*, 1997) in singing, "I don't believe in an interventionist God". Yet, the atrocities humans commit, whether ancient or modern, require some form of intervention.

The Lord's Prayer is another response. The well-worn words turn the Sermon on the Mount's beatitudes into lived reality. The Prayer names the reality of sin. Evil is something to watch for. The words Jesus taught his disciples recognise the personal and the systemic, the individual lure of temptation and the malevolent power of unexplained systems.

Prayers require an answer. Deliver us from evil provides two different responses to the tragedy that is human trafficking. In-nam leaves a trail of bodies. The value of sacrifice, mixed with the use of violence, has been one

way of understanding Christianity. Substitutionary atonement, poorly applied, can turn Jesus' body broken on the cross into some sort of Divine revenge killing for human sin. But violence, even if sacrificial, should have no place among those who pray the beatitudes.

Deliverance can also occur through random acts of kindness. Yui is delightful. Initially paid as a guide, she demonstrates a depth of love. Wide-eyed and out of her depth, her persistent presence becomes essential for the redemption of nine-year-old Yoo-min. Wide-eyed kindness is another way of understanding Jesus. In the somewhat foolish act of riding a donkey on Palm Sunday, the human temptation to follow a crowd and the presence of evil is exposed even in religious communities. Jesus' actions, mixed with his persistence unto death on the cross, form a new community. Those who see evil find new ways to care for each other. Such can be the wide-eyed hope for all who dare to watch and pray for deliverance from evil.

*Rev Dr Steve Taylor is author of First Expressions (2019) and writes widely in theology and popular culture, including regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).*

## O N P A P E R

## With the End in Mind: How to Live and Die Well

*(Alternate subtitle: Death, Dying and Wisdom in an Age of Denial)*  
**Author: Kathryn Mannix**  
**Publisher: Harper Collins, 2017**  
**([withtheendinmind.co.uk](http://withtheendinmind.co.uk))**  
**Reviewer: Heather Fraser**

A best seller about death? Is it possible? Yes! And this book proves it is.

Few things are certain in life. However, death is the one thing that is 100 percent guaranteed. As Christians, we might feel that we have a bit of an understanding about death. After all, modern Christianity is based on a man who died and then rose again from the dead. The reality is something quite different.

This book is not about sudden death. Kathryn Mannix is a British doctor who spent 30 years specialising in palliative care. As a death doula, her job was to ensure that loved ones have as pain free and dignified an ending as is possible with modern medicine. Each chapter is a respectfully written 'case study' of a different person living with cancer, a terminally debilitating illness, heart failure or the effects of age. Readers learn that death can be peaceful, beautiful and even full of joyful laughter. Each death is as unique as its person and extended family.

Despite being set in the United Kingdom, the stories are easily relatable to the New Zealand context. We have similar hospital systems, medical training and palliative care

facilities. The chapters cross cultures, ages, sexes, religions and attitudes.

Our generation has forgotten how to talk about death. Many avoid the topic and yet it needs to be the subject of discussion. To be able to talk about it, we need to understand it. Through understanding the process, we can take it from a scary topic to a natural process. We can nurture our dying loved ones and come out the other side knowing that they have been cared for with compassion.

Mannix has a beautiful writing style that is more suited to a novelist than a scientific doctor. She creates a depth

of humanity, connections and emotions that makes each of her patients and their families relatable to the reader.

Mannix is against euthanasia and gives compelling reasons to put the care of the dying into the reassuring hands of palliative care specialists. This book

can easily be read from cover-to-cover or by picking relevant chapters as you wish. Having just been through a death myself, I found it answered some questions for me and was an insightful therapeutic read.

The book is recommended by grief counsellors to help the bereaved understand more about the process of death and the huge variety of human emotions and reactions that death elicits.

*Hear Her Speak: to listen to Kathryn Mannix speak about dying well, visit: [www.maxim.org.nz/article/mannix](http://www.maxim.org.nz/article/mannix)*



## Hand in Hand

**Blending secular and sacred to enlarge the human spirit**

**Author: Ian Harris.**  
**Publisher: Wellington: Cuba Press, 2021.**  
**230 pages.**  
**Reviewer: John Meredith.**

After the earthquake of 2011, the spire on the Anglican cathedral in Christchurch tumbled and lay sideways on the ground. Someone remarked that the spire was no longer pointing to God in some sacred realm above but to God in the world of every day.

"Secular" refers to the world of every day, of the here and now. The underlying premise of *Hand in Hand* is that the secular world is where religion must be practised and faith lived out. This is a profoundly biblical concept: life cannot be divided into holy or sacred and ordinary or secular spheres.

The world we live in is, however, vastly different from the world of the Bible. We live in a world of rapidly expanding knowledge that raises many challenges to the veracity of what was once widely accepted. Quite frankly, the world has moved on. In this new world Harris recognises that for many people the existence of God as an independent being who maintains life on earth (a concept known as theism) no longer seems tenable. This does not mean a necessary rejection of religion but people are seeking ways of thinking about God that are consistent with their experience of life and that do not require a sacrifice of their intellectual integrity.

If we can set aside the idea of God as a being with independent existence, Harris states it may be possible to give the word God new meaning as a symbol that expresses the core of religious understanding. He

suggests that "in this symbolic view God is a word summing up what is central to a person's understanding of life and its purposes and what they sense as ultimate in the values they choose to live by. It points to what is best, highest and deepest in human experience."

Harris emphasises the partnership between religion and science in seeking to understand life. He quotes Chief Rabbi Lord Jonathan Sacks who said, "Science is about explanation. Religion is about meaning." Understood thus, there is no conflict provided religious and scientific views are not held and promoted dogmatically. Mutual listening aids

understanding. It may even open up a new appreciation of the sacred as we revere the wonder revealed by scientific discovery.

Content is grouped under helpful headings relating to what is secular: spirituality, theism, science and the environment. The last section is a challenge to the churches: adapt or die.

Harris states: "It will be a grand day for Christianity

when it ditches its obsession with belief and rediscovers the centrality of faith." There is a need to move from ancient creeds and to find that when lived with reverence, respect and responsibility, life yields the fulfilment of faith, hope and love.

The author dedicates *Hand in Hand* "to all who embark on an exploratory journey of faith that continually changes shape and never quite ends." Written in an incisive and highly readable style, this book should be essential reading for anyone who is willing to think seriously about faith today and realistic possibilities for the future.







## Camps, Socials, and Prayers: A Brief History of Mornington Parish Youth Groups.

Jack William Gilmore

**The Mornington Presbyterian Parish has had a successful history as one of the larger churches of Dunedin.**

**Mornington Church was established in the period of 1880 to 1881 and has maintained a reasonable sized congregation ever since. At the heart of Mornington Parish, as with most Presbyterian churches, is a strong emphasis on families and youth.**

The first Sunday schools were taught by Mrs Michie, the wife of the first Minister, Rev Henry E. Michie, starting in 1882. These Sunday schools were well received by the students with later accounts detailing the "gentle courtesy" of Mrs Michie. Although her career as Mornington Bible Class teacher was not a long one, Sunday schools continued and were well attended by children throughout the century having a substantial roll of 264 in 1912 and they continue even now.

Sunday schools were, according to religious historian Geoffrey Troughton, probably the most important part of protestant churches. Although church attendance by adults was reasonable at Mornington, Sunday school programmes brought in more people from a wider field than the typical churchgoer. The Sunday school was also



A group from the Mornington Bible Class Camp sit on a concrete wall at the Tirohanga camp swimming pool. Image courtesy Presbyterian Research Centre Archives.

important for creating a community atmosphere. Community groups including Boy Scouts and Girl Guides used the Sunday school hall, built in 1911. It was also used as a venue for indoor sports and other activities. Sunday school often included activities such as picnics and socials that centred the community around the church.

However, while attendance at Sunday school and Church services was reasonable, Church leaders saw a gap in attendance from people (predominantly men but also women) in the age range of 18 to 30. This was a common problem for churches throughout Aotearoa. Bible classes, while existing for the age range, were

poorly attended. In 1888, George Troup, a Bible class leader at St John's in Wellington, radically altered the traditional form of a Bible class from a top-down educational system into a participatory social system, more as a Bible club than a class. This was a vastly more successful model for the Bible class.

The basic principle of the new Bible class was to engage young men via the allure of activity and social belonging. Sports groups, camps, picnics and socials became hallmarks of the Bible class. Mornington was quick to incorporate these aspects into both their Young Men's Bible Class, Young Women's Bible Class, and Junior Bible

Classes. Interestingly, although the redevelopment of Bible classes focussed on men, the women and teen groups were both larger than the men's group, a trend that was prevalent throughout New Zealand.

The Mornington Junior Boys' and Girls' (later combined as the Junior Joint) Bible Classes were the most popular of the Bible classes. The Junior Bible Classes consisted of people aged between 13 and 18. The activities of the Junior Bible Classes were similar to that of a modern high school's out of school activities. The most notable of the activities were the annual camps, held on either Easter weekend or Labour weekend. These camps usually took place at camp Tirohanga near Mosgiel. The Junior Bible Class camps at Tirohanga have been consistently described as successful in the executive minutes.

The aims of the Bible classes were twofold: to engage teens and young adults with church life and to raise funds for various Presbyterian missions both at home and abroad.

Youth groups at the Mornington Church have always been successful in drawing in children, teenagers and young adults, and Sunday school has been successful in forming a community experience. The Bible Classes, while they existed, were successful in incorporating teenagers and young adults into church life.

## Unsung Methodists

Rev Donald Phillipps

### Just a Side Issue?

Reading old newspapers can be a source of surprise and delight as one discovers forgotten or half-remembered stories from the past - but they can also be a salutary reminder of things that we would possibly rather file away permanently. I often turn to the press to find out what it was thinking about Methodists at some time or other. One hundred years ago, many New Zealand papers were giving publicity to the debate within the Methodist Church in England with regard to dancing on church property. During WW1 some church halls were opened to more public use, for entertainment purposes, and dancing had taken place. Now the Church wanted to return to its old standards and the press was having a field day at its expense.



Dancers enjoy an evening at the Christchurch Methodist Central Mission circa 1960s. Credit: Photographer Rev W E Falkingham, Methodist Church of New Zealand Archives.

I vividly recall the debate that began to surface immediately after WW2 in this country. I like to think of my old home Circuit as being an enlightened one. We were able to organise Bible Class dances in the late 1940s, rather against what was going on in general within the Connexion. These dances were formal affairs - the girls sitting along the wall on one side, and the boys on the other - and there were always 'adults' to keep tabs on what was going on.

The matter was raised, more officially, at Conference in 1946 when the Welfare of the Church Committee, based in Dunedin, reported on the matter. Dr Slade, at Trinity, was the Chairman of the



Committee and it might be assumed he chose to call dancing a side issue. Despite saying that, the report actually adds a fair bit of critical comment about the morality of dancing so that it comes across as a major issue. Yet by 1951 when the newly-edited Law Book was published, the Rules for Members officially stated that dancing could be allowed on church property but under conditions. The Minutes of Conference do not explain what prompted the change.

The old order (the leadership of the Church) was changing. By then 'Mac' Hoddinott chaired the Welfare of the Church Committee, still in Dunedin. He was a man of character and someone with

a much broader experience of humanity than possibly many of his contemporaries.

He was, according to his obituary, a sportsman, a church administrator, a champion of unpopular causes "with a characteristic contempt of humbug." In Dunedin he gave without stint in the cause of prisoners and got involved in lunch-hour sessions at the Hillside Road railway workshops. He moved to Wellington from Dunedin in 1956. Following four years at Karori, he became the Senior Chaplain for the Justice Department and died in this significant office. He helped shape a more enlightened approach to penal policy and in that ecumenical role worked for the re-union of the Church.

There were others like him, of course. Les Clements, who followed him as a significant leader in the Justice Department, was a member of that same Welfare of the Church Committee. People like these began to lead the Connexion away from its staunch attitudes towards public morality and into a world where such things as dancing are, in truth, side issues that need not deflect us from Gospel imperatives. Mac Hoddinott was not alone in his quest for objectivity. People like him deserve our respect. They have something to say to our world as it sorts out the issues that matter.

### Ernest Sydney Hoddinott - 1911-1967



# Sinoti Samoa Youth Camp 2021

I le aso 4 - 7 o Iuni 2021 sa fa'ataunu'uina ai le Camp o Tupulaga 2021 i le Christian Youth Campsite i Nagruawahia, Hamilton. O le sini o lea mafutaga o le 'IMMERSE (It is My Mission to Evangelise, Resurrection, Salvation, Equality).

O le Aso 4 Iuni 2021 sa tatala aloia ai e le Afigoa i le Sea fa'atasi ai ma Tupulaga o Manukau le mafutaga o Tupulaga o lea weekend. Ona soso'o ai lea o polokalame o lea po.

O le aso Tona'i 5 Iuni 2021 sa fa'atino e Tupulaga Aukilani le sauniga lotu i le taeao ona amata lea o le polokalame o lea aso. Sa amata e le presentation a Tafa o Ata sa fa'atinoina e le afigoa i le faletau ia Luana Letalu ma Leu Pupulu faapea ma Edna Te'o. Ona fa'ataunu'uina ai ta'aloga o Tupulaga. Sa vaevae tupulaga i au e 16 ma o latou lanu. E tele tagaloa sa fa'atino e pei o le toso ga maea, pasiketipolo, ultimate Frisbee ma isi tagaloa. Sa vaaia lanulanua'i ma le matagofie o ofu ma teuga o tupulaga ma o latou foliga fiafia i lea aso. O le po lava o lea aso sa fa'ataunu'uina ai le Cultural evening po'o le po o fa'afiafiaga fa'asamoa. O le autu o lea po o le:

'Ua fa'i le pou i Faleolo ae sa'ili le i'a a Le-ao-Savai'i'. O le manulauti filifilia, ua manatu le Komiti o Tapenaga e taula'i lea i le va'aiga e fa'apea: *o tupulaga talavou o le lumana'i lea o le Ekalesia. Ua tu'uina mai ia i tatou o tupulaga talavou o le Sinoti Samoa, le tofi po'o le tiute, e tausisi ai i tu ma agaifanua o le tatou atunu'u, ae maise ai o lana gagana. O lo'o tulimata'i e le 'autu le tagata sogasoga: le tagata o lo'o sa'ili e tusa lava po'o a faigata o le ala, a'o lana naunauta'iga, ina ia galue punoua'i, finau i mea sili, ma maua lona malosi. E ioe ma talitonu le Komiti, o le lu'itau sili lea mo i tatou ona o lo'o tatou aitaumalele i atunu'u ese. E le faigofie le mālmalama i a tatou tū, po'o le fa'atinoina o a tatou agaifanua, po'o le tautala i le tatou gagana i le tele o taimi. Fai mai le alāgā'upu papalagi: e sili atu i le mauga le mamafa o tiute. O le matou fautuaga, tatou te mafaia so'o se mea fa'atasi ma le lagolago o aiga, o aulotu, ma le lautele of le komiuniti. A tatou sogasoga e galulue punoua'i, ma finafinai i mea sili, ma maua pea le tatou malosi, e leai se mea e faigata i le Ali'i.*

O lea po sa fa'ataunu'uina ai le Rave po'o le sauniga lotu o Tupulaga. O le theme o lea po o le; 'Evangelising Resurrection, Evangelising Salvation, Evangelising Equality'. Sa fa'atautaia e le afigoa i le faletua ia Luana Letalu ma le afigoa ia Fa'amoetauloa Isaia lea po.

By NYLO.



Tupulaga Hawkes Bay Cultural Night.



Tupulaga Aukilani Cultural Night.



Fala Jr Mann Taito and his boys during Sports Day.

O guest speakers o lea po o le Tama'ita'i ia Silika Isaia ma Lynley Vatau. Sa fa'afiafia ai fo'i tupulaga mai le Waikato/Waiariki United. Ona tapunia ai lea e Tupulaga mai Hawkes Bay le po i le faiga lotu.

I le aso Gafua, aso 7 o Iuni 2021 sa tapunia aloia ai le mafutaga Tupulaga o le Sinoti e le Afigoa i le Sea fa'apea Tupulaga mai Taranaki.

O le vi'iga i le Atua e le fa'aitiitia ona o lea fa'amoemoe sa fau ao, fau po, a'o lea ua taunu'u ma le manuia. E faafetaia pea lo tatou Tama o i le lagi ona o taleni, poto ma le atamai ua ia faauuina ai alo ma fanau a le Sinoti sa faatautaia polokalame i lea weekend, sa sologa lelei ai mea uma. O le mea moni, ua maea le camp a ua le uma le fia faafofoga ma le fia silasila ai latou na auai i lea faatasiga ona o le lava tapena o itumalo taitasi. E faafetai atu fo'i i lau Afigoa i le tamaitai Sea ma lou alii, le paia i le aufaigaluega ma o latou faletua, taitai o itumalo taitasi ma faletua aemaise o matua i la outou lagolago ua faigofie ma matagofie ai le faamoemoe o tupulaga o le Sinoti i lenei tausaga. A'e fa'apito augafa se fa'afetai i Ta'ita'i Tupulaga o Itumalo fa'apea ta'ita'i tupulaga tainane tupulaga o le Sinoti aua tapenaga matagofie. Ia faamanuia tele le Atua ia te outou uma ma ia faatumu pea le utu faaleagaga aua le tala'iina o lona finagalo.



Javan Aumua and Tupulaga Manukau-Opening Service.



Tupulaga Matagaluega Papatoetoe - Sunday Night Praise'n'Worship.





# NA WERE NI KALOU ENA VULA I WEREWERE kei na vula i Cukicuki



Sigatabu ni Tina 2021.

**Ni sa bula vinaka na lewe ni noda I Wasewase ena noda lotu Wesele e Niusiladi kei kemuni talega na weka i keimami lewe ni Lotu Vakarisito ko ni dau sema tiko mai ena pepa ni vola I tukutuku ni Lotu oqo. Au sa vakabula tiko yani ena yaca talei ni noda turaga ko Jisu Karisito.**

Eda sa donuya tiko qo na vula ko Jiulai ni oti na noda vakanadakuya na vula ko Jiune ena I vola ni vula vakavavalagi ka da sa kalawaca kina na veimama ni yabaki. Ena nodra vula vakaviti na noda Qase, e rau mai veisolisoli kina na vula I werewere kei na vula I cukicuki ka sega walega ni rau veisolisoli, e rau tosovata ka cakacavata ena kena tomani tikoga na werewere, cukicuki ka tekivu talega na teiteivaki. Oqo e salavata na kena cabe na vei ika kei na sasalu eso ka vakatalega kina na vei vuata eso kei na vei kakana eso era dau matua ena veikau ena vula vakaviti oya. Era tuvana na gauna kei na ka era qarava na noda Qase ena I davodavo ga ni vuravura se were ka solia vei ira na Kalou mera bula kina ka oka kina nai tovo ni veika bula era bula wavoliti ira ena were ni Kalou. Na kau kei na manumanu e vanua, kei na ika e waitui. E dina ni qai cabe I muri na Lotu ena noda vanua, ia era sa bula oti tu ena bula vakaivakarau ka salavata tu ena bula ni dau cakacaka. Era liga kaukauwa ena were ka ra dau sou vakamataka ka vakaivakarau tale tuga na nodra cakacaka ena veisiga ni ra raica vata na toso ni matanisiga. Ni se qai kaca na rarama, era sa tu ena were ka qarava na nodra were, ia ni qai cabe ka kata cake mai na matanisiga, sa ra tiko tale e vale mera katalau, cegu vakalailai ka ra lako ki veikau mera lakova na veika era dau cabe se matua ena gauna oya me rawa ni vakayagataki, se ki waitui ena vei ika se sasalu era cabe ena gauna oya. Esa kena I balebale ni ra vakayagataka vakavinaka na gauna kei na veika e solia vei ira na Kalou me ra bula kina

ka qarava. {Vakatekivu 1:29}

Ia ni da raica na Vula I Werewere kei na vula I cukicuki, eda raica ni gauna e rau veisolisoli kina na vula vakaviti oqo, e rau veisolisoli ena kena tomani tikoga na werewere, cukicuki kei na teiteivaki. Oqo e tolu na ka lelevu ka vakadavora na Kalou vua na tamata taumada ena I Vakatekivu ena kena solia na Vuravura kei na Lewa, e solivata nai cegu ni bula kei nai tovo ni Lewetolu Vakalou eratou sa duabau {Trinity} ka dua na kena I tovo na dau cakacaka ena were. Ni cavuti na were, e dusia na were ka kacivi keda kina na Kalou meda bula kina, vakatulewa ka cakacakataka. {Vakatekivu 1:26 – 31} Nai matai ni were ko Iteni ka sa vakarautaka kece tu ga na ka kece vua na tamata na Kalou, ia ni rau mai valavala ca na vuda, {Inherited Sin} sa qai kau tani na were ka rau biu ka maroroi kina, ka dolavi vei rau na were kei Vuravura me rau cakacakataka ka bula mai kina. Ena dela ni nodrau cudruvi na vuda, a tau kina na vosa bibi vei Atama ni na kana mai na buno ni yadrena ka kena I balebale mena wereca, cukita ka teivaka na kena me rawa ni kana mai kina. Kena sega ni cakacakataka, ia sa na sega ga ni rawa na vua kei na kana. {Vakaibalebale 20:4} E drodro muria mai na tamata nai valavala ca nodrau na vuda ka dina ga ni qai veivutunitaka na nona I valavalaca o Atama, ia sa tete nai tei ca nei Setani ki vuravura. Ena dela ni nona vakaveitaliataka na tamata na vunica ki nai valavalaca, waluvu kina ko vuravura, kacivi ka digitaki ko Eparama kei na nona kawa me kawa digitaki ni Kalou, sa qai mai vakadavora talega kina nai Vunau e Tini ena liga I Mosese na Kalou me ra muria, bula ka maroroi kina na Isireli, ia sa sega ga ni tao na nodra I valavala ca {Imputed Sin} ena vuku ni vunau ka ra lutulutu wasoma ena mata ni Kalou. Ni mai davo nai Vunau e Tini, e sega ga ni yali kina nai lesilesi ni cakacakataka ni were mera bula kina. E dua toka na vula bibi vei ira na noda Qase na rua na vula vakaviti oqo na vula I werewere kei na vula I cukicuki baleta ni cakacakataka kina nai tei ni yabaki ka ra dau solia kece na nodra dina kei na gauna mera

cakacakataka kina me rawa ni tubu ka vuavuai vinaka kina. E tu na kena I vakarau era dau muria ka vaka menemenei kina na nodra I tei ni yabaki se uvi taumada. Eda raica ni sa dua toka na ka bibi ena bula ni tamata na bula ni cakacaka ena were. Na were ka soli taumada vua na tamata me vakatawa ka lewa ena kena wereci, cukivi ka teivaki me tubu kina na kakana kei nai voli. Ia sa qai mai vakatitobutaka ka vakataucokotaka na ka kece na Karisito ena nona talai mai ki Vuravura me mai vakadodonutaka na salatu ni tamata ka mate talega ena vukuda me qai vakamalumalumutaki kina nai valavalaca e rua, na kena ka vakavuna ko Atama {Inherited Sin} kei na kena ka mai tubu ni oti na vakadavori ni Vunau e Tini ni ra sega ni muria {Imputed Sin}. Ena vuku I Karisito sa vakavuna me lomani ka veivinakati tale kina na tamata kei na Kalou me rawa me ciqomi tale na tamata me luve ni Kalou ena katuba ni veivutuni. {Joni 1:12} Na nona lako mai na turaga sa qai votu vakavinaka mai kina na bibi ni lesilesi ni kena cakacakataka na were mai veirau na vuda ka drodro sobu mai me yacovi keda nikua ni sa qai mai vakararamataka ko Jisu na titobu ni vakasama ni were, ni sega ga ni were, na qele se vuravura e soli vei keda meda lewa ka cakacakataka, sa were talega na were ni bula vakayalo ni tamata yadudua kei na nona wereca ka cukiraka laivi nai tei ca {Kalatia 3:5} ka teivaki yani nai tei vinaka {Luke 8:11}. Sa koto talega na were ni bula vakawati ka tu kina na cakacaka ni sasamaki se werewere, cukiraki kei na teiteivaki ni vei tei Vinaka {1 Pita 3:1 – 12, Efeso 5:22 – 33}, na were ni bula vaka I vavakoso ni qaravi Lotu, na were ni vanua ni cakacaka, na were ni bula vakaveitacini se veiwekani, na were ni bula vaka I tikotiko se were ni bula cava tale e tu wavoliti keda ka da veiqaravi kina, ena sega ni yali na cakacaka ni werewere, sasamaki, cukiraki kei na teiteivaki me vakatuburi nai tei vinaka ena veiwere oqori me rawa ni ra vuataka na vua vinaka ka da kana mai kina kei ira na luveda ena veisiga ni mataka. Eda raica eke na bibi ni rua na

vula vakaviti eda donuya tiko qo, ka ni toka kina na cakacaka bibi ni kena qaravi na were ka yavu Vakalou ni nona veiqaravi talega ena nona cuva voli ga ena siga kei na bogi me werewere, sasamaki ka vakatubu I tei bula era teivaka na tamata ena veiwere kece sara era teivaka kina nai tei vinaka kai tei bula, ka vakatalega kina nai tei e dau teivaka talega ko koya. {2 Koronica 9:10} Kevaka sa vakaoya nai vakarau ni nona bula na Kalou ni cakacaka ena were, esa bolei tu kina na noda bula ni qarava na cakacakataka ni were ni Kalou ena veiwere duidui eda kacivi kina meda ligana, yavana ka yagona ena kena wereci, samaki, cukiraki ka teivaki me rawa ni tubu ka vuavuai vinaka kina. O keda na veiwekani lomani, meda qarava na were ena I vakarau ni qaravi were era dau qarava kina na were na tukada, ena kena vakamareqeti, ka vakaivakarau, na sou vakamataka, na dau cakacaka, na yalodina ni qaravi were, ka kena I lutua na lakovata na Yalotabu, ni sai koya ga oya na ka e tukuna ko Jisu vei ratou na tisaipeli ni bera ni lako cake, ena lako mai vei kemudou na ka sa yalataka ko tamaqu, na Yalotabu na Dauniveituberi, na Dauniveidusimaki, na Dauniveivakaukauwataki, ena vukei kemudou tiko ena I lesilesi ni cakacakataka ni were eda sa kacivi kina meda qarava, wereca ka samaki, cukiraka ka teivaka ena I tei Vinaka ka I tei bula, ni sa noda I tavi ga oqori, ka nona duadua ga na Kalou na vakatubura. {1 Koronica 3:6} Meda tamata gu ni qarava na cakacaka ni dau teitei ena veivanua eda kacivi meda veiqaravi kina {Dauvunau 11:6} ni da a buli talega meda ucuya kai tovo vata na Kalou, ka mai cavuta tale na Karisito vei ratou na tisaipeli ena Maciu 28:19–20, na cakacaka ni veivakalotutaki kei na veivakatisaipelitaki, na cakacaka ni vakalesui ni yalo me ra lesu vua na Kalou. Me da kalougata vata tiko na lewe ni Wasewase, ka vuavuai Vinaka na noda bula, na noda vuvale kei na noda veiqaravi.

**Emeni**



## 'Oku mahu'inga 'a e mo'ui lelei 'a e famili

By Kathleen Ta'ufo'ou

**The Siaola Famili Mo'ui Lelei launch and prize giving evening for the Six Week Weight Loss challenge was heart-warming and a blessing to all those who participated from Auckland, Wellington, Gisborne and Hamilton.**

We live-streamed from Auckland, Wellington and Gisborne, and Hamilton participants drove up to Auckland to celebrate together. We thank the 300 participants from 12 churches who participated and congratulate all the winners of the Six Week challenge. We also thank the Vice President of the Methodist Church of NZ, Edwin Talakai for being our guest of honour together with the Vahefonua Tonga Superintendent Rev Kalolo Fihaki, Rev Tisileli Taufu from Auckland, Rev Kaumavae Minoneti from Hamilton and Ministry of Health Merivi Tiai and Siaola Board member Sela Finau, from Wellington.

Finally we thank Rev Hiueni Nuku and the Famili Mo'ui Lelei team for pulling off three launches in three cities to go live-stream. The Famili Mo'ui Lelei team looks forward to continuing to partner with our Tongan community in Aotearoa to build healthier lifestyles for us all! Fakafeta'i!



Ko 'Etuini Talakai [tokoni palesiteni], Kalolo Fihaki [faifeakausea], Kathleen Ta'ufo'ou [pule Siaola] pea mo kinautolu 'a e ngaahi famili na'a nau kau atu ki he polokalama.



Ko e ni'hi eni 'o e kau fa'ee mei Auckland na'a nau kau ki he polokalama.



Ko Rev. Hiueni Nuku pea mo kinautolu na'e kau mai mei Wellington ki he polokalama.



Ko 'Etuini Talakai [tokoni palesiteni] lolotonga e foaki pale 'o e polokalama Famili Mo'ui Lelei.

## Ko e teolosia 'o e 'Tenga'i Musita' Mo e Fanau e Siasii

**'I he fakakaukau 'o e 'Fakalotofale'ia' 'o e mahina ni, 'oku talanoa ia ki he tenga'i musita pea mo 'ene fekau'aki mo e Pule'anga 'o e 'Otuaa. Ko e talanoa 'a Ma'ake, ko e ki'i tenga'i 'akau si'isi'i taha ia 'i mamani pea 'oku ne tupu fakautuutu 'o lalahi 'aupito. Pea ko hono 'aongaa 'oku hulu atu 'aupito 'o hangee ko e ma'u me'atokoni, fairo'o pea mo hono maluu ke fakamalumu ai 'a e manupuna.**

Na'e hanga 'e Sisu 'o fakataataa'aki 'a e musita pea mo e too ngouee ki he pule'anga 'o e 'Otuaa. 'A ia ko e too ngouee 'oku 'ikai ke 'ilo 'e he tangata ngouee ia pe 'oku anga feefee 'a e fakatupu mo hono fakafaha 'o 'ene ngouee. Ko hono fatongiaa ko e too 'ata'ataa pee. Ko e 'Otuaa tokotaha pe 'oku ne 'iloo 'o hangee ko e ngaahi 'ata 'oku haa atu 'i he talanoa/fakamatala ko 'enii.

Ko hono ua 'o e fakakaukau ko e tenga'i musita. Neongo 'ene valevalee ka 'oku ne tupu 'o hoko ko e fu'u 'akau lahi 'aupito. 'Oku lahi 'a hono ngaahi 'aongaa 'o hangee ko ia kou lave ki ai 'i 'olungaa.

Ka ko e fakataataa ia ki he mo'ui 'a e fanauu te nau iiki he 'aho ni ka te nau lalahi 'apongipongi pea te nau 'aonga ki he tapa kehekehe 'o e mo'ui.



Ko Sione Uhi 'oku ne ako he too kumala.



SKo e kau fanau eni 'o e lautohi faka-Sapate 'a Saione na'a ngaue malohi he toutu'u kumala. Kamata mei to'ohema: Marie Fukofuka, Saane Veamatahau, Lata Veamatahau pea mo Siale Tu'ipulotu.



Ko e tamai ko Lisiate Kulitapa 'oku ne fakahinohino hono 'ofefine ki he anga hono tufa e lau'i kumalaa pea mo hono too.





## FAKALOTOFALÉ'IA – MONTHLY DEVOTION

### Kaveinga/Theme:

# Ko e teolosia 'o e tenga'i musita 'i he 'ātakai 'o e 'aho ni

*The teaching [theology] of the mustard seed in contemporary society*

Potu Folofola/Passage:

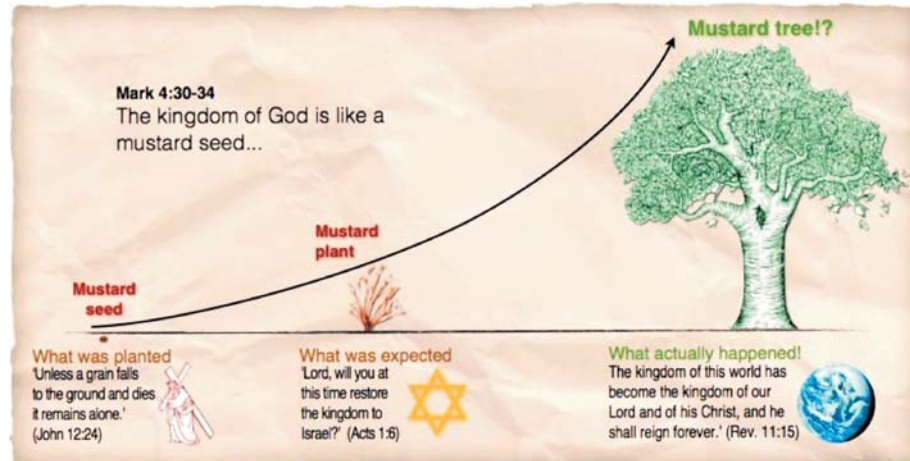
Maake 4: 26 - 34

**ngaahi fakakaukau 'oku tokanga ki ai kau ako tohitapu [scholars] ko hono fakatolonga 'a e mo'oni [values] 'o e Tohitapu ke mahino 'oku kei ngāue [function] 'i he 'ātakai 'o e 'aho ni. Pea ko e taha 'o e ngaahi fakakaukau 'e lava ke kei tolona mo kei ngāue 'a e ngaahi akonaki pe mo'oni 'o e Tohitapūko hono fakafekau'aki [connect] pea mo e mo'ui 'oku 'i ai 'a e 'ātakai pe sosaleti 'i he taimi ko iā [contemporary context]. Ko e maama ia 'oku ou vakai'aki ki he talanoa 'o e tenga'i musitā pea mo 'ene fekau'aki mo e ngaahi kaveinga [themes] na'e fatu ai 'e Ma'ake 'ene kosipelí .**

Ko e taha e ngaahi afo kuo faloó 'i he kosipeli ni ko kitautolu ko e ko e fakahoko ngāue 'ata'atā pe ma'ae pule'angá pe ko e Ongoongolelei [Good News]. Ka ko e 'Otua tokotaha pē 'oku ne 'ilo 'a e anga 'ene ngāue/tupu mo hono natulá. Ko e 'uhinga ia 'o e talanoa fakatātā ko eni 'oku ngāue'aki 'e Ma'ake 'i he potu tohi ko 'eni [Ma'ake 4: 26 - 34]. 'I he fakakaukau iā, 'oku hā heni ko e Pule'anga 'o e 'Otuaá 'oku hangē ha taha 'oku tō ha'ane ngoué. Ko e fatongiaa 'o e tokotaha ngoué ko e tō 'ata'ataa pē ka ko hono fakatupúpea mo hono fakafuá 'oku 'ikai ha'ane 'ilo 'e taha ki ai ngata pe he 'Otuaá tokotaha. 'E mohe 'aho mo e pō kae tupu pe 'ene ngoué 'iate ia pea a'u 'o fisi, moto pea fua 'o motu'u 'oku hala 'ataa pē ha'ane 'ilo ki ai. Ko me'a pe te ne toki kau ai ko hono utu pe tu'usi hono ta'uu. Ka na'e hala 'ataa pē ha'ane 'ilo 'e taha ki he anga 'ene tupuúpea mo hono fakafuá. Ko e natula ia 'o e pule'anga 'o e 'Otuaá.

Ko e akonaki [metaphor] ia 'oku ngāue'aki 'e Ma'ake ki he natula 'o e pule'anga 'o e 'Otuaá pea mo hotau fatongiaá. 'Oku tau tō ka ko hono fakatupúú 'oku hala 'ata'ataa ha'a tau 'ilo 'e taha ki ai. 'A ia ko e pule'anga 'o e 'Otuaá pea mo 'ene tupu/founga 'oku 'ikai ha'a tau 'ilo ki ai. Ko hotau fatongia ko e fakahoko e ngāue [we are doer of the kingdom]. Ko e fakatupu pea mo e fakamo'ui ko e 'Otuaá tokotaha pē.

Ko e toe fakakaukau 'e taha 'oku ngāue'aki 'e Ma'ake he potu folofola ko 'ení ko 'ene pelē 'koeha ha me'a teu fakatātā'aki 'a e pule'anga 'o e 'Otuaá'. Pea ne pehē teu fakatātā 'a e pule'anga 'o e 'Otuaá ki he tenga'i musitā. Ko e valevale taha ia he tenga'i 'akau 'i mamaní ka ko 'ene tupu 'e ma'u mo'ui mei 'a e kakai pea hangē ko e mapuná te nau fakamalu 'i hono malú. Ka ko e talanoa fakatātā foki. 'A ia ko e musita neongo 'ene si'isi'i ka 'oku ma'u tokoni ai 'a e kakai. Ko hono lau'oku 'aonga ki he faito'o he 'aho ko ē 'i Palesitane pea to e 'aonga foki ki he ngaohi kai [cook] he na'e fisifisi. Pea mo hono fuá foki 'o hangē ko ia kuo tau lau 'ilo ki ai. Ko e 'aonga ia 'o e musita [mustard]. Ka ko e fakataataa ia ki he tupu mo e



Ko e fakataataa eni 'o e musita 'i hono ngaue'aki 'e Ma'ake.



Ko e fakataataa eni 'o e musita 'i Palesitane.

ngaue 'a e pule'anga 'o e 'Otuaá 'i he mo'ui 'a ha tokotaha. 'E kamata si'isi'i ka 'oku 'alu pe 'o fakautuutu 'o hange ko e musitā. 'Oku 'aonga ki he fei me'atokoni pea talitali ai mo e kakai [hospitality], 'oku 'aonga ki he faito'o [healing], 'oku 'aonga hono maluu ke malōlō [rest, having peace], fakalaulauloto [meditation] 'o hangē ko e lau 'a Sisu ki he kau ako, '....tau kumi ha potu lala ke tau ki'i malōlō ai'.

Kou fie faka'osi'aki 'a e ki'i talanoa ko 'enii: 'I Sikotilani 'i he 'aho ko ē na'e 'i ai ha tangata'eiki faifekau na'e lolotonga 'ene teuteu ke kamata e malangá 'i ha Sapate 'e taha kuo ta'ofi ia 'e he taha 'o 'ene kau setuata [wardens] 'o kole ange ke na ki'i talanoa mu'a he 'oku 'i ai e ki'i me'a 'oku mafasia ai hono lotoóka 'oku ne loto pee ke talaange ki ai koe'uhii kae fiemalie. Pea tali lelei 'e he faifekau 'ene kolee 'o ne 'eke ange pee koehā ha me'a lahi 'oku tokanga ki ai. Na'e talaange 'e he setuata, ko 'eku hoha'aa ko e tu'unga 'oku 'i ai ho'o

malanga pea mo ho'o ngaue. Ko e ta'u eni 'e fiha ho'o ngaue he siasi ni 'oku 'ikai pe ke 'i ai ha ului fo'ou mai pe ko ha tupu. Ko e ola ho'o ngaue ko e tokotaha pe kuo ului mai pea ko e ki'i tamasi'i. Pea 'oku hoha'a ki ai 'a hoku lotoo pea mo 'eku mo'uii.

Na'e ongo'i loto mamahi 'aupito 'a e faifekauúpea ne talaange 'e fakakaukau lahi ki ai. Na'e fakato'a pe e faifekau ke lava 'ene malangaá ka na'a ne fu'u mafasia 'aupito 'i he 'aliaki 'a e setuatá.

Pea ne pehē 'i hono lotoóko e ta'u nai eni 'e fiha 'ene ngāue malohi hangē 'oku 'ikai ke 'i ai hano 'aongaá pea ko eni ko e fuaá ko e tokotaha pē kuo fakaului mai ki he siasii pea ko e ki'i tamasi'i.

'I he tuku 'a e malangaá na'e matuku 'a e siasii kae toe nofo ai pe 'a e faifekau ke fai ha'ane lotu hei'ilo na'a ne ma'u ai ha nonga. Pea lolotonga 'ene lotu na'a ne ongo'i 'e ia 'oku mamalu tangata. 'I he 'ene 'aa'aa hake na'a ne 'ohovale he tulutui hake 'a e ki'i tamasi'i 'i hono siasii ko Robert hono hingoá.

Na'a ne 'eke Robert koehā e me'a lahi 'oku ha'u aii. Na'e 'i ai ha me'a teke tokanga ki ai? Na'e kamata ai 'ena talanoaá pea 'eke ange 'e Robert koehā ha ako te ne fai ke ne hoko ai ko ha taha malanga pee ko ha taha ngaue fakamisinale ai.

Na'e ongo'i mafana 'aupito 'a e faifekau pea ne pehē 'i hono lotoo tā ko e ki'i tamasi'i eni na'e 'uhinga ki ai 'a e setuataá. Na'e kamata mei heni 'ena ngāue mo Robert. Pea ko e talavou ko 'enii ko Robert Moffat na'e fale'i ia he 1795. Na'e fa'ele'i ia 'i Ormiston, Scotland, Pilitania. Fakanounou e talanoa, 'i he 1816 na'e fekau'i ia 'e he LMS [London Missionary Society] ke ne ngāue fakamisinale ki 'Afilika. Na'ane hoko ko e tangata liliu Tohitapu pea na'a ne tokoni 'aupito ki he kakai 'o Afilika 'i he ngaahi feitu'u na'a ne ngāue aii.

Ko u fie fakama'opo'opo'aki 'a e fakakaukau ko 'enii, neongo 'ene kei si'ii hangee ha tenga'i musita ka 'oku ngāue ai 'a e 'Otuaa 'o fakahaa'i 'a 'ene uii [call] ki he talavou ni. Ko e fakakaukau eni 'oku ou tui 'e 'aonga ai 'a e fekau 'o e pule'anga 'o e 'Otuaa ki hotau kuongaa pea mo 'etau fanauu. He neongo 'enau kei iiki ka 'e ngāue 'a e 'Otuaa 'i he 'enau mo'uii pea te nau fu'u 'aonga 'aupito. Mo'oni pee e himi 422 'oku haa ai e veesi ko 'enii: Ha'u tamaiki ha'u 'o tukupaa he 'oku 'i ai ha fili [ngaue] 'oku taau ke mou taa. 'Oua pe 'e lau ko e si'i au he 'e tangane mai 'a langi 'alu ki he tau". Ko u tui ko e taha ia 'o e tala'otua/teolosia 'o e talanoa fakataataa 'o e tenga'i musita 'i hotau atakaii 'i he 'aho ni.

## Ko e fakamanatu ki he huhu malu'i ki he Covid - 19

### Warm Reminder for Vaccinations

**Kuo tau mavahe eni mei hono toutou fakamanatu ke faka'ehi'ehi mo hono tuku mai 'e he pule'angaa e ngaahi tu'utu'uni ke tauhi'aki 'a e haisini mo e fakama'aa. Ka kuo tau hoko atu eni ki he toutou fakamanatu 'a e mahu'inga 'o e huhu malu'ii. ;Oku makatu'unga eni he kakai 'oku 'ikai ke nau fie huhu pee 'oku nau fakafepaki kinautolu ki he huhu malu'ii.**

Ka ko hono tuku mai ki he lotofale 'o e Vahefonuaa 'oku 'i ai 'a e tui 'a e komiti pule [executive committee] pea mo e fakataha'anga 'o e kau faifekau 'oku totonu ke huhu kotoa 'a e ngaahi siasii pea tau toki foki kakato ki he 'etau lotu.

'I he 'uhinga ko iaa 'oku 'oatu ai heni 'a e toutou fakamanatu ke mou kataki 'o oo mu'a 'o huhu malu'i koe'uhii ko e lelei fakalukufua 'a kitautolu 'a e Vahefonuaa. Mou fakamolemole 'o tuku hifo ha mou mo'ua ka mou lava atu 'o huhu. He kapau 'e faifai ange 'o puke ha tau taha 'i he ngaahi Siasii 'e malava pe ke uestia kotoa ai ki tautolu.

Ko ia 'oatu 'a e kole mei hotau takii ke mou kataki 'o lava atu 'o huhu he 'oku mahu'inga 'aupito ia kia kitautolu. MALO 'AUPITO.